

Samuel Hight Muffett - LETTERS

Letters - March 17, 1993

- ① ^{DEAN} ~~Dean~~ Colin Brown, Center for Advanced Theological Studies, School of Theology
Fuller Theol. Sem., Pasadena CA 91182. "Dear Dr. Brown"
- ② ~~Dr. A. Scott Moreau~~
- ③ Ms. Henry M. Brown, 32894 Globe Dr., Springville CA 93265
~~Dean Henry~~
- ④ Mrs. Cindra Stackhouse Taetzsch, Wheaton Alumni Assoc., Wheaton College, Wheaton, IL 60187
~~Dean Cindra~~
- ⑤ Dr. ~~James G. Lee~~
Box 1441, ^{RD #1} Leesport, PA 19533
- ⑥ Rev. James M. Cummings, Presbyterian Ch. in the Highlands
1010 Lake Meriam Drive, P.O. Box 5915, Lakeland FL 33807

⑦ Dr. Moon H. Lee, 38 Radigan Ave., Staten Island, NY 10309
Dear Dr. Lee

- ⑦ Korean names cited
- | | |
|------------------|-------------------------|
| Kim, Chang-In | Son Bong-Ho |
| Cho, Paul Yonggi | |
| Ham, Chul-Ha | Ham, Kyung-Chul |
| Kim, Tom-Gon | Sungman Rhee, President |
| Ro, Bong-Kim | Kil, Sun-Joo |
| | Kimi, Helen |
| | Ryang, |
| | Park, George Lak-Joon |
| | Yun Tchi-Ho |

Dr. A. Scott Moreau, Wheaton College, Wheaton IL 60187-5593

actually, my 65th !!

Ode to Eileen

March 1993

To try to compose a neat lyric
For one who belongs to a cleric,
'Tis a task that outstrips one's routine,
Yet a joy to remember Eileen.

her talents defy all description,
She's a live wire and that is no fiction,
There has never emerged on a VCR screen,
A gal with more gusto than that of Eileen.

From Beirut to that minuscule village of Seoul,
indeed, every place where the wild billows roll,
To proclaim the good news, her inevitable goal,
With a guy standing tall, a Mr. Sam Aleen,
Haberdasher, hilarious, and husband of Eileen,
Connoisseur of fine ties with a radiant sheen.

Presbies for re-newal and the LAM gang,
Need her savvy to help them start off with a bang,
She hankers, we know, for a two-wheeled machine,
But we all say, "Much too scary for you, our Eileen.

"Mount a camel if you will, run a dogsled for profit,
Sail the ocean, fly to Seoul with your very own Moffett.
But avoid like the plague that monster machine,
That unabashed guzzler of near-eastern benzine."

"Speak and lecture wherever in meetings galore,
Hold forth with your indefatigable decor,
Enjoy that far-eastern historian supreme,
Keep him humble, let him know you are more than his queen."

Missionary and linguist with a vision ecumenical,
Trumpeter and traveler with gifts providential,
Lean as an artist on a spa trampoline,
Happy both birthday, our flowering Eileen !

CIKS



Cullen I.K. Story

NASSAU PRESBYTERIAN CHURCH
CHURCH AND SOCIETY COMMITTEE

THE NASSAU CHURCH OVERTURE ON ORDINATION:

1. A Historical Review of the Issue at Nassau Church
2. Four motions to the Church and Society Committee

In 1990 the Session of Nassau Church issued an "Affirmation of the Inklusiveness of the Church", stating that "unrepentant homosexual practice" should not be cause for denial of the right to ordination.

In support of this, the former Current Issues Committee initiated a series of classes to persuade the congregation to accept this idea. This took the form of weekly events led by speakers who were practicing homosexuals or sympathizers and who spoke in earnest, urging the congregation to become educated, to be rid of bigotry, to elevate the notion of "Inklusiveness" to the highest value and to bring "More Light" into the church.

The congregation reaction was mixed. Most remained uninformed or confused. Many were sympathetic, but a number of others were distressed. Among the latter, some transferred their memberships, others cut or cancelled their pledges. This in turn has contributed to our current budget problems.

In the face of this reaction as well as of the publicity, our church leadership denied that it was seeking to form a "More Light" church.

Subsequently and independently of the above Affirmation, the 1991 General Assembly, in interpretation of the Constitution of the Presbyterian Church USA, voted 97%-3% against the ordination of avowed, practicing homosexuals, thus reconfirming its own ruling of 1978, issued in response to a challenge to the article of the Constitution dealing with manners of life not befitting church officers .

Unwilling to accept these rulings, late in 1991 the session of Nassau Church tried another approach. An overture was drafted seeking to empower presbyteries and congregations with the authority to make independent decisions as to who may be ordained to church offices without being restricted by constitutional requirements from the General Assembly level. In justification for this action there was cited a perceived conflict between the G.A. rulings and the Book of Order. Implied in this overture was the empowering of individual congregations and presbyteries to ordain unrepentant homosexuals.

Nassau Church,
Ordination

The Nassau Overture was tabled by the New Brunswick Presbytery and did not resurface until December '92 when it was passed by a vote of 107-81. As such, it will become a formal overture to be considered by the 1993 General Assembly.

In January '93, the Synod of the Northeast without advance notice voted 66-52 to declare itself a "More Light Synod", an act more symbolic than jurisdictional in this case.

All this time at Nassau Church, this overture which has the potential of radically changing the character of our church, was left undisclosed to our congregation's members. No statement was issued either in the Newsletter, from the pulpit or elsewhere. Our congregation was left to find out about it from the Presbyterian Layman and The Times.

As a result of all this, the following sentiments have surfaced among many members:

There is an undertone of self-righteousness on the part of those who claim to be more enlightened than others. There is furthermore a perceptible degree of insensitivity to the feelings of the membership in not keeping them informed. And there is also a certain arrogance in wanting to reject the guidance of the National Church.

The perception of a conflict between the provisions of the Book of Order and rulings of the General Assembly is really an illusion. The profession of faith in Jesus Christ called for by the Book of Order implies clear obligations on the part of the communicant church member or officer with regard to his or her moral practices. A state of unrepentfulness is not encouraging in this respect.

The imperative which demands inclusion for the sake of "Inclusiveness" alone is an empty argument. It literally means "anything goes".

There is the appearance of a power struggle to establish who has the authority to make judgment decisions on ordination. Such a power, without deference to the imperatives of the wider Church, carries within it the seed for fragmentation of the Presbyterian Church, USA. It is seen as divisive.

As a result of these considerations, the following motions are hereby submitted:

1. That the historical background of the entire effort by our session with regard to the homosexuality issue at Nassau Church be disclosed to the congregation through the Newsletter or equivalent.

2. That in the future, the actions taken by our session and especially those likely to alter the character of our church be published on a monthly basis in the Newsletter or through a special session news sheet.

3. That, in view of the events and the changed composition of the session and the new C & S Committee, the wording and substance of the original "Affirmation" be reexamined. Some of the wording seems particularly unfortunate.

4. That the C & S Committee resolves to give to our Adult Classes equal time to opposing viewpoints on issues with a controversial social agenda.

Eugenia and Jules Dussourd, and several concerned church members.

1993

Letters dictated. 4/14

Letter #1. Rev. William P. Seel, 1st Presb. Ch., 225 E. Jackson St., Thomasville GA 31792

Letter #2 ~~Rev.~~ James W.L. Hills, Intl. Ministers Fellowship, 3 Eagle Terrace, Depew NY 14043

Letter #3 Rev. Robert D. Dooling, Mountain View Presb. Ch., 2500 N. Greenfield Ave., Loveland Co 80558

Letter #4 Mr. Marc Schenbecker, 947 W. 21 St., San Pedro CA, ~~90731~~ 90731

Letter #5 Rev. R. Carter Blaisdell, Presb. + Ref. Renewal Ministries, 115 Richardson Blvd., P.O. Box 429
Black Mountain NC 28715-0429.

Letter #6 Dr. W. Robert Floyd, The Samaritan Center, P.O. Box 963, Chester VA 23831
Svlt, Jung-woon
Choi, Kun-So



PRINCETON
THEOLOGICAL
SEMINARY

150 Leabrook Lane
Princeton, NJ 08540
April 19, 1993

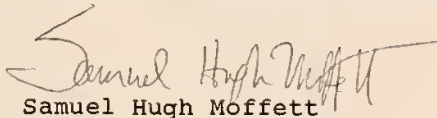
Dear Sanford:

to face
Please forgive me for abandoning you for so long. I've been so caught up with nursing Vol. 1 of my History of Christianity in Asia to publication; and suddenly discovering that that brings me face at once with deadlines for vol. 2, that I am embarrassingly far behind on correspondence.

I promised you long ago some sort of written support of your brave new venture, for public relations. Will the sentences below do? I will be glad to modify them where they are wrong, or inadequate. Use parts or all of it as best fits your purpose.

I am happy to have word of the formation of a new mission agency, AHEAD (Agency for Holistic Evangelism and Development). Its unique emphasis on helping third-world Christians to develop self-reliant businesses which can in turn support their own third-world missions is a challenge which deserves encouragement from mission-minded Christians in the west.

Without denying the continuing importance of western missions to all the world, it recognizes the basic fact that the wave of the future in the world Christian mission is with the rise and growth of the third world missions movement. It takes seriously the obvious truth that the missionary task cannot be completed until Asian, African and Latin American missionaries bring their vitality and vision into worldwide partnership with similar agencies in the west. AHEAD is Biblically evangelistic, innovative, exciting and fully worthy of support.


Samuel Hugh Moffett

Samuel Hugh Moffett, Henry W. Luce Professor of Ecumenics and Mission, Emeritus (609) 683-1268

150 Leabrook Lane, Princeton, NJ 08540



The Brookdale Church

31ST AND EDMOND STREETS ST. JOSEPH, MISSOURI 64501
(816-279-0983)

SANFORD D. HULL
PASTOR

J. DOUGLAS BURFORD
ASSOCIATE PASTOR

SUZANNE D. THORNTON
INTERIM YOUTH DIRECTOR

JUDITH M. VASALOSKI
MUSIC DIRECTOR

October 1, 1992

Dr. Samuel H. Moffett
150 Leabrook Lane
Princeton, NJ 08540

Dear Dr. Moffett,

Thank you for your gracious letter of September 22. Just last weekend we convened the second meeting of the board of directors of AHEAD. We made excellent progress, and as the materials from that meeting are edited, I will send them to you for your information.

I am very grateful that you are willing to contribute a short, signed sentence or two of support and recommendation for use for public relations. If you would send such a statement at your convenience, it would be much appreciated.

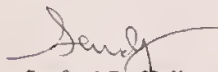
I thank you for sharing your hesitations about having your name used on our Board of Reference. Let me respond briefly to each of them. I ask you to note that my response is really thinking aloud with you, as opposed to attempting to twist your arm. First, concerning AHEAD's Asia connections, I also do not know where they will be made. It is simply too early to tell. Second, I hear you when you say that "development is a bumpy road for the uninformed." And I am aware that, while Bishop Marwiah is well-known in West Africa, we will need to broaden our foundation if AHEAD is to become a full-scale mission agency. We are simply taking things a step at a time.

You mention that you know of many pitfalls facing Christian economic aid programs. If you should ever find time, I would be thankful if you would send a brief listing of the pitfalls of which you are aware. This, Lord willing, would help us avoid some of them.

As you request, your name will not be used on our permanent letterhead. But please know that our invitation to be on the Board of Reference remains open. I will take the liberty of sending you materials that I think might be of interest for you. And I will welcome any wisdom you might choose to share.

May God continue to bless you in your ministry.

In Christ,


Sanford D. Hull

SDH/cil

17-924-2973

6/17/93

My son Samuel Meffett

is on today's holiday

601) 856-4998

in Meffett.

Please take this over and
get back to me with any questions
ASAP. I need them by Friday
if possible. Thanks.

601-856-4998

in contact if necessary.

Richard Heller

17-924-2973

RTS - 601) 922-4988

Moffett Files On Asia Church Growth

Call. 1993 Ministry

1st Draft

Copy Specs: Inside for a hard copy to which I will make
Ronda do a hard copy to the file

Retained & Interrogated

Dr. Samuel H. Moffett is thirty winters a professor of
Science and Mission, Emeritus at Princeton Theological Seminary.
A veteran missionary, Moffett served in China from 1937-1951, when
he was ~~detained~~ ^{detained, interrogated} and deported by the Communists. He then returned
to Seoul, Korea, where for over a quarter of a century he has
taught church history at Presbyterian Theological Seminary, which
his father, pioneer missionary Samuel A. Moffett, founded in 1841.
He was also Associate President of the seminary and Director of the
Asian Center for Theological Studies and Research (ATS).

A summa cum laude graduate of Wheaton College, Moffett holds a
M.A. from Princeton Seminary and a Ph.D. from Yale. He is also
the author of ^A The History of Christianity in ~~Asia~~ ^(Hindustan),
Asia and Mission, and numerous articles. In the following
interview, Moffett analyzes the exciting growth of Asian churches
and the unique problems which they face.

Vol. I, to Koo AD

Q. What excites you most about the Asian church today?

More than

A. I would have to say the amazing growth of the church, especially
in China and Korea. Today, Chinese believers number ^{more than} ~~about~~ forty
ten million, compared to about three million when I was there from
1941 to 1951. South Korea is the same story: since I arrived there
twelve years ago, the church has grown from a mere twelve

Prayer has become a life mission. The largest ~~church~~ in Korea today has some 60,000 members. It is, of course a Pentecostal church.

interest
even more)

The spirituality of the Chinese and Korean churches is a striking feature. The deep devotion of both church traditions in China and the increased ~~spiritual~~ knowledge of the Three Ours Movement are quite striking. The official Chinese church is stressing the Bible ~~more~~ than they ~~ever~~ did before the revolution.

Personal devotion, spiritual life, and active involvement in social and political concerns. They are even getting involved in politics; in fact, South Korea's new president is a Presbyterian elder.

practical

Why are these two Chinese churches growing so rapidly? One of the primary reasons for such phenomenal growth is the power of prayer. One Korean student visited Princeton about ten years ago and confessed, "Dr. Hofelt, I'm not a very good preacher, but my church now has 10,000 members." Last year he visited again and told me, "I'm still not a good preacher, but my church now has 30,000 members." He might not have been a good preacher, but his prayer life was exceptional.

Another source of the Korean growth is lay evangelism. A church in Seoul now has 100 elders and deacons, all of whom take their jobs very seriously. Each of them started a cell group for every ten families; these groups are now the prayer and evangelism backbone of the church as a whole. U.S.C.K. Korea has become a major center for world evangelism. We have the accomplished thing.

8/25
11-

Another reason for church growth in Korea,

in I believe it is that ~~the~~ ~~are~~ ~~feeling~~ ~~of~~ ~~being~~ ~~called~~ ~~to~~ ~~grow~~ ~~up~~ ~~of~~ ~~their~~ ~~own~~ ~~and~~ ~~the~~ ~~fact~~ ~~that~~ ~~the~~ ~~Christian~~ ~~missionaries~~ ~~have~~ emphasized this from the beginning. Their aim was not simply to plant churches and support them with money and so on. They determined to produce a self-governing, self-supporting, and self-propagating churches. Therefore, missionaries like my father did not build churches nor the Koreans or pay their pastors; the Koreans used their own money to build churches and pay their pastors.

Consequently, Korean Christians today give to their churches in ways that are above money. For example, one of my elder brothers church in Seoul grew quickly to about three thousand members and began looking for ways to be involved in carrying the gospel to the other end of the earth. So they looked to the Lord, God of the earth, and there was Chile. They started a mission, and they themselves, and decided God wanted them to build a hospital there. When told the facility would cost four million dollars, they got to work and raised two million of it in only one and half years!

So in Korea is just one segment of a huge wave of Third World missionaries who will have a tremendous impact on world evangelism in the future. I don't mean to say that the day of the Western missionary is over, but he has a different place, alongside, in the world, and through the Third World missionaries, not standing over him.

Q. What are the most critical problems facing the Asian church right now?

P. You can't really talk about Korea as a continent. ^{The problems}
 Christian life in the Middle East ^{are} very different from what the
 face in India, China, or Japan. ^{But} ~~the~~ ^{problems} ^{have similar roots:}
~~the old religion;~~ ~~the new religions;~~
~~the government's under work~~ ^{they} must operate; ~~the~~ ^{and}
~~the~~ ^{and truth.} ^{I have no easy answer to such big questions.} ^{The}
^{their own} ~~standards, faith~~ ^{only one} ^{can}
 answer definitely in the last few years. ^{the Word of God.}
 While the foreign church had grown tremendously, I have been
 sorry to see the growth of within it. Until 1949 only one
 Presbyterian church existed in Korea; now there are four major
 general assemblies ^(and many more smaller groups) ^{in the} ^{now} ^{as the} ^{split} ^{of} ^{the} ^{glorious}
 blessing, however, is that the Lord uses even the wrath of men to
 praise His, and both sides of the split usually grow as fast as
 any. ^{Hopefully,} I think we are now seeing a trend toward a
 little more cooperation.

The lack of trained workers in the Asian church is another
 very serious problem, especially so in view of the
 tensions between the house church and the ^{the} ^{local} ^{self} ^{movement.} The
 latter controls the churches, but ^{much of the} ^{growth} is in the
^{Some} ^{house} ^{churches.} ^{Some} ^{Christians} ^{feel} ^{that} ^{the} ^{local} ^{self} ^{movement} ^{will} ^{try} ^{to} ^{control} ^{the} ^{house} ^{churches.} ^{Others} ^{fear} ^{that}
 the house churches ~~will~~ ^{will} splinter into fiefdoms without
 adequate leadership training.

Making such training is often as simple as ^{the English language to}
~~For theological education in today's world, English is an indispensable tool.~~
~~the~~ ~~basic~~ ~~of~~ ~~the~~ ~~world.~~ ~~the~~ ~~ideal.~~ ~~of~~ ~~the~~ ~~world.~~
^{their basic} ^{in Asian seminaries-}
~~the~~ ~~basic~~ ~~of~~ ~~the~~ ~~world.~~ ~~the~~ ~~ideal.~~ ~~of~~ ~~the~~ ~~world.~~ ~~the~~ ~~ideal.~~ ~~of~~ ~~the~~ ~~world.~~

some notes
 (trash)

X

from 1946 before returning. I then spent 10 or 12 years in the Korean
country, side learning what factors ^{Korean} ~~multicultural~~ ^{face in their own ministries before} beginning my
duties as Professor of Church History, at Presbyterian Theological
Seminary in Seoul. Today it is the largest Presbyterian seminary
in the world, with an enrollment of 1,000 students.

1004 30 11

1004
30 11

Some of the best of them should be sent abroad for advanced studies.

^

... ^{many} students ... ^{Then Some} ... ^{less developed countries} ... ^{still} ...

... how ... the house ... But "tent-making" assistance in areas of recognized national need is always welcome.

delete

~~... you don't get involved, be careful because you will come under ...~~

... were pioneer missionaries in Korea. How has that ...
... grew up wanting to be a missionary or a minister. My ...
... taught me Latin and Greek, and I loved it, so my goal was to ...
... become a professor of classical Greek. While I was at Wheaton, my ...
... older brother decided to be a missionary to India, and his ...

... after that summer I was ...

... after Wheaton I ...

I went to China in 1947 as a teacher and was there for ...

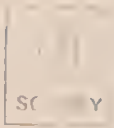
detained me, accused me of ...

Y ~~... the case of ...~~ *was in charge*
~~... anticipated the ...~~ *anticipated the ...*
~~... into the country ...~~
~~... accused ...~~

I was very discouraged coming out of China ...

... subsequently ...

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TO The Moffett Residence
ATTN Aunt Eileen
RE Your new toy

ROM. ...
DATE: 26 September 1993

Hi Aunt Eileen!

I have a way - known that Uncle Sam had a hard time with technical things and rowboats, that Dad has difficulty with yard work and tinkering, and I have a problem with anything in the absence of a maid.

But you - you have always been the only one who could read a user's manual, who could get anything to work. What is it about your new fax machine that is stumping you, and why am I getting 13 copies of a fax cover page with no fax? Are you bombing other members of the family with this weapon as well??

If it's all getting too much for you, give Uncle Sam a chance to figure it out, and sit down with a cup of tea and this attachment for a laugh.

Lots of love to you both anyway,

**A History of Christianity in Asia.
Vol. 1: Beginnings to 1500.**

By Samuel Hugh Moffett. San Francisco: HarperSanFrancisco, 1992. Pp. xxvi, 560. \$45.00.

The editors of this journal chose *A History of Christianity in Asia*, volume 1, by Samuel Hugh Moffett, as one of the "Fifteen Outstanding Books of 1992 for Mission Studies." It is a monumental, pioneering work, representing the fruit of a lifetime of scholarship on the subject. The author was born of American missionary parents in Korea and was himself a Presbyterian missionary in China and Korea for most of his career until he became the Henry W. Luce Professor of Ecumenics and Mission at Princeton Theological Seminary, where he is now professor emeritus.

Kenneth Scott Latourette, in his seven-volume *History of the Expansion of Christianity*, focused on the missionaries and the very first national workers in the process of expansion. Moffett is concerned with

that, but also with what expanded, how it expanded, and what happened after it expanded.

Moffett's project includes all of Christianity in all of Asia through all of history since the Great Commission was given "on a hill in Asia, at the far western edge of the continent" (p. 4). It is not generally recognized—especially in the West—that Jesus was an Asian, that the church began in Asia, and that Christian missions started in Asia. The author reminds us that the Gospel reached China with missionaries from Persia as early as it reached Scotland with missionaries from Ireland. "The seed was the same," he says,—"The good news of Jesus Christ for the whole world . . . But it was sown by different sowers; it was planted in different soil; it grew a different flavor; and it was gathered by different reapers . . . It was a Christianity that has for centuries remained unashamedly Asian" (p. xiii).

As the author traces the waves of four empires—Greco-Roman, Iranian (Persian), Chinese, and Indian—certain themes dominate this first volume of *A History of*

Christianity in Asia: internal controversy, external persecution, missionary expansion, and the growth and disappearance of Christian communities. Moffett's last two chapters are entitled "The Eclipse of Christianity in Asia" and "The Church in the Shadows." After fifteen centuries, he says, "the story of Christianity in Asia beyond the Euphrates nearly ends about where it began, in two small circles of survival . . . one in the northern hills of eastern Syria, and the other in India . . . all that is left of an Asian church that once spread across the continent from Mesopotamia to the Pacific" (p. 496). But volume 2, Moffett promises, will see Christianity in Asia "revived and renewed, emerge from the shadows and begin again to outpace the West in the growth of the church and in mission to the world" (p. 509).

—Gerald H. Anderson

Gerald H. Anderson is Director of the Overseas Ministries Study Center and Editor of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH

150 Leabrook Lane
Princeton, N.J. 08540
December 4, 1993

Prof. A. Scott Moreau
Wheaton Graduate School (Missions)
Wheaton College
Wheaton, Illinois 60187-5593

Dear Scott:

I am enclosing herewith three more of the dictionary biographies: Helen Kim, L. George Paik, and Bishop Ju-Sam Ryang. You should already have received four others: Paul (or David) Cho, Kyung-Chik Han, Son-Chu Kil and Yun Tchi (or Ch'i)-Ho.

Please note a correction, or addition, to Paul Cho, and add "or David" to his name, and at the end, perhaps, "Cho has recently changed his English name to David". (I don't know why. Some say he attributes it to a vision or word from the Lord, and the conviction that unlike Paul he was not called to a foreign mission. I will check this report further, because it may be that someone has confused him with another less well-known Cho-- David Dong-Jin). Also, I hear that now his church reports 600,000 or more members, though perhaps we can still leave it as "well over half a million" as in my text.

On all these biographies I'm expecting you to edit and prune them down to the proper word limits as you judge best. If you have questions, let me know. I have a fax number at Speer Library: 011)609-497-7777.

Still to come will be President Syngman Rhee (who was not as obviously evangelical as the others, but a much more prominent 20th c. Korean Christian), Bong-ri^m Ro, Chul-Ha Han, and one that should be added, Jong-Sung Rhee. If Chul-Ha Han is included, so should Rhee, or some good Korean evangelicals will be miffed at the slight. Both belong on the list.

Power to you!

Sincerely,

Samuel Hugh Moffett

S. Moffett

gesellschaftlicher Wandel: Für Norbert Lohfink, ed. G. Braulik, W. Gross, and S. McEvenue. Freiburg: Herder, 1993. Pp. 237-251.

Sermon

"What You Need to Know." *Princeton Seminary Bulletin* 14 (1993): 236-239.

Editor of Journal

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The Old Testament in the Old Princeton School (1812-1929), by M. A. Taylor. *Princeton Seminary Bulletin* 14 (1993): 288-290.

Textes ougaritiques, vol. 2, *Textes religieux rituels, correspondance*, by A. Caquot, J.-M. de Tarragon, and J.-L. Cunchillos. *Religious Studies Review* 19 (1993): 248.

The Ugaritic Poem of AQHT: Text, Translation, Commentary, by B. Margalit. *Religious Studies Review* 19 (1993): 248.

SAMUEL HUGH MOFFETT

Chapters in Books

"Evangelism: The Leading Partner." In *Perspectives on the World Christian Movement: A Reader*, ed. R. D. Winter and S. C. Hawthorne. Exp. ed. Pasadena: William Carey Press; Carlisle: Paternoster Press, 1992. Pp. 207-209.

"Mission to Korea." In *Korean American Ministry: A Resourcebook*, ed. S. H. Lee and J. V. Moore. Exp. English ed. Louisville: Presbyterian Church (U.S.A.), 1993. Pp. 16-24.

Book Review

Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States, ed. A. R. Crouch, S. Agoratus, A. Emerson, and D. E. Soled. *Princeton Seminary Bulletin* 14 (1993): 314-315.

JAMES H. MOORHEAD

Chapter in Book

"The Millennium and the Media." In *Communication and Change in American Religious History*, ed. L. I. Sweet. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1993. Pp. 216-238.

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Cane Ridge: America's Pentecost, by P. K. Conkin. *Princeton Seminary Bulletin* 14 (1993): 197-199.

Glorious Contentment: The Grand Army of the Republic, 1865-1900, by S. McConnell. *Journal of American History* 80 (1993): 280-281.

Sofly and Tenderly Jesus Is Calling: Heaven and Hell in American Revivalism, 1870-1920, by J. M. Butler. *Church History* 62 (1993): 292-293.

ALAN NEELY

Articles

"God's People: A Community without Walls." *Princeton Seminary Bulletin* 14 (1993): 152-161.

"Seeing the Doughnut: A Response to 'Mosaics and Melting Pots. . .'" *Missiology* 21 (1993): 429-430.

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"The History of the Alliance of Baptists." In *The Struggle for the Soul of the SBC: Moderate Responses to the Fundamentalist Movement*, ed. W. B. Shurden. Macon, GA: Mercer University Press, 1993. Pp. 101-128.

"The Teaching of Missions." In *Toward the 21st Century in Christian Mission*, ed. J. M. Phillips and R. T. Coote. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1992. Pp. 269-283.

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THE
PRINCETON
SEMINARY
BULLETIN

VOLUME XIV NUMBER 3 NEW SERIES 1993

Daniel L. Migliore, EDITOR
James F. Kay, BOOK REVIEW EDITOR
Steven R. Bechtler, EDITORIAL ASSISTANT

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The Princeton Seminary Bulletin is published three times annually by Princeton Theological Seminary, Princeton, New Jersey.

Each issue is mailed free of charge to all alumni/ae and on an exchange basis with various institutions. Back issues are not available.

All correspondence should be addressed to Daniel L. Migliore, Editor, Princeton Seminary Bulletin, P.O. Box 821, Princeton, NJ 08542-0803.

Because the policy of the *Bulletin* is to publish lectures and sermons by Princeton Seminary faculty and administration, and presentations by guests on the Seminary campus, we do not accept unsolicited material.

general sociological study of the times. His mastery and sorting out of the innumerable details of Kirk's career are exemplary, and the claim of his seven years of research through papers, files, sermons, and other voluminous writings is a tribute in itself. Moreover, Miller's capacity to cast biographical facts in an engaging literary style holds the reader's attention to the end. Any young minister will find here a whole course in practical theology and an exposure, not to theories, but to living principles, which were the hallmark of Kirk's ministry. "Christianity, to him," writes Miller, "was not a religion, one among many, that offered its wares in the marketplace of ideas to be discussed, compared, and evaluated. It rather consists of a series of unique events on the human scene in which God was the chief actor, *doing* something for humanity that it itself was powerless to do" (p. 611). "Preaching is not merely a retelling of the story, but a search in the story for patterns of meaning that throw light on current human existence" (p. 612).

In his preface, Miller declares, "The aim of this volume has been to rescue Dr. Kirk for posterity." If this book doesn't do it, nothing else ever can. Yet we know, as Prime Minister Macmillan said about Winston Churchill in a tribute before the House of Commons, "We shall not see his like again." Is it too faithless to say, "*Et tu Harris Kirk?*"

Donald Macleod
Princeton Theological Seminary

Crouch, Archie R., Steven Agoratus, Arthur Emerson, and Debra E. Soled, eds. *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States*. Armonk, NY: M. E. Sharpe, 1989. Pp. 750. \$135.00.

This is no pocket handbook, but for any serious academic research in the field of the history of Christianity in China or continental Asia it is absolutely indispensable. This 750-page volume is massive, meticulous, and superbly organized. To anyone who seeks to uncover what resources are available for understanding the twelve centuries of recorded Christian presence in China and the imprint of that presence on the life and culture of a fifth of the population of the world, this will be the research tool of first resort.

The publication of the *Scholars' Guide* is a response, in a way, to a challenge made some years ago to the American academic community by John K. Fairbank of Harvard. He pointed to Christian world missions as an invaluable but too often neglected factor in studies of world history, and issued a call for "historical research of the multi-archival kind" into the influence of Christian missions and the Chinese church on "the rise of modern China."

Encouraged by a grant from the Henry Luce Foundation, Archie R. Crouch, a long-time Presbyterian missionary and historian in China, and his able team of researchers at Princeton Theological Seminary's Speer Library, surveyed the holdings of more than 1,200 libraries, archives, religious orders, and mission headquar-



ter, to locate 554 significant repositories in the United States of source materials on Christianity in China. The initial listings of the collections are geographical, first by state, then by city, and by institutions. California, for example, has 330 listings, New York 385.

Equally valuable is the eighty-page bibliography of serial titles (journals, bulletins, annual reports, etc.) with the names and addresses of institutions where they are preserved.

The guide even includes listings of oral histories collections and of more than 550 dissertations and theses alphabetically cataloged by authors. An eleven-page "bibliography of bibliographies," which will be of particular use for libraries and further research, includes everything from inventories of unpublished manuscripts, library catalogs, archival reports, and geographical dictionaries, to checklists of microfilm reproductions.

The indices alone—a subject index, personal names index, and repository index—cover 168 pages, and bring order out of what otherwise would be an indigestible mass of information. There is even a "place name conversion table" for those who are understandably confused by recent changes in the romanization of Chinese words. Spelling in the text is as given in the repository records, but the conversion table conveniently adds both the classic Wade-Giles spelling, and the "Pinyin" spelling of the People's Republic.

The book is surprisingly easy to use and enormously helpful. The editor, Archie Crouch, modestly describes it as "a beginning," "the tip of a huge iceberg of primary and secondary resources produced by the Christian enterprise in China."

But it is much more. It represents an enormous amount of difficult, time-consuming perseverance in tracking down leads both to known and hitherto hidden collections and of technical bibliographic skill in analyzing and cataloging the findings. It is an unmatched guide to the resource treasures of the history of Christianity in the most important single country in Asia, a work to which coming generations of scholars and researchers will always be indebted.

Samuel Hugh Moffett
Princeton Theological Seminary

Sleeper, C. Freeman. *The Bible and the Moral Life*. Louisville: Westminster/John Knox Press, 1992. Pp. ix + 181. \$14.99.

In recent decades mainline Protestantism has been defined by deep shifts in middle-class American attitudes towards both morality and the Bible. The ethos of bourgeois respectability, which for so long supported church membership, has fallen before leftist social criticism and the new sexual and personal mores of post-sixties America. Among baby boomers, mainline Protestantism is no longer part of a larger social consensus about the good life. With respect to the Bible, the mainline Protestant traditions have undergone equally significant changes. Historical-critical study

Crouch, Archie R., S. Agoratus, A. Emerson and D. E. Soled, eds., Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States. Armonk NY/London: M. E. Sharpe, 1989. Pp. 750. \$135.00

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Samuel Hugh Moffett
Princeton, June 1993

Great Opportunity Wasted

It may just be the greatest botched opportunity in all church history. In the 1260s, the Polos, an Italian merchant family, journeyed to China and were well received at the court of the great Kublai Khan. Before they returned to Italy in 1269, Kublai Khan requested them to ask the pope to send 100 teachers of science and religion to instruct the Chinese in the learning and faith of Europe. The Pope only managed to send two Dominican friars with the Polos in November, 1271; but a war frightened the two friars, and even they turned back. The Polos, including young Marco, continued their journey to the Chinese emperor without the requested religious teachers. How might the history of Christianity in Asia been different had this incomparable opportunity been seized!

The apostle Paul went first to the cities of Asia Minor—Galatians, Ephesians, and Colossians—were epistles written to Asian churches. The churches of Revelation 2-3 (Ephesus, Smyrna, Pergamum, etc.) were all in Asia Minor.

Thomas to India

Early church tradition also speaks of Christianity's spread eastward. The story goes that Jesus' disciples drew lots for which parts of the world they would evangelize, and India fell to the apostle Thomas. Christians in India to this day have a strong tradition that Thomas came to their land in 52 A.D.

When Marco Polo traveled through India in the thirteenth century and Vasco de Gama landed there in the late fifteenth century, they both found Christians continuing the liturgy of the ancient Syrian church. Hindu rulers and the Indian caste system had prevented extensive evangelism among the populace, but the Malabar Indian Christians had been able to pass their beliefs to their own children for centuries.

Early Christian Traditions

The early Christian message spread along established trade routes. Edessa, modern Urfa in Turkey, was an early trade center between the East and the Roman world. By 150 A.D., Christianity was strongly established there. The early church writer Tertullian wrote of a strong Christian community in Persia by 220 A.D. Gregory the Illuminator led King Tiridates of Armenia to Christ about 301. Armenia became the first Christian nation.

China

The Tang dynasty (618-907) of China hospitably received foreigners at its court; among these were a large number of Nestorian Christians. Portions of Scripture, including the Sermon on the Mount, were translated into Chinese, and the "Gloria in Excelsis Deo" was also used as a Chinese hymn of praise. Even into the ninth century, Arab traders visiting China recorded the Chinese emperor's knowledge of Noah, the prophets, Moses, and Jesus.

When the Moslem Arabs conquered large portions of Asia beginning in the seventh century, it became illegal for Christians to evangelize or actively seek converts to their faith. The Christian communities already established in India, Persia, and Mesopotamia clung to their past and became ghettos in an Islamic culture and society. Early traditions and liturgies continued for centuries, even when the original languages used were no longer intelligible to the participants.

Next Issue: Francis Xavier: He led over 700,000 to the Christian faith in one decade in Asia.

¹Quote is from Samuel Hugh Moffett, *A History of Christianity in Asia: Volume 1, Beginnings to 1500*. Harper and Row, San Francisco, 1992. We highly recommend this book as an outstanding in-depth resource to accompany this six-part series of Glimpses.

Glimpses is published 12 times per year by Christian History Institute, Box 540, Worcester, PA 1940. Telephone 215-584-1893, Fax 215-584-4610. Ken Curtis, Editor/Writer, Diana Severance, Klein, TX 150. Copyright 1993 by Christian History Institute. All rights reserved.

CHRISTIAN HISTORY INSTITUTE'S

Issue #43

Asia
First Efforts

Glimpses

of people, events,
life and faith from

the Church Across the Ages

TIME FOR RE-ORIENTATION

This issue begins a six-part series on the history of the church in the Orient, or Asia. Christianity is sometimes described as a "Western religion," meaning that it has been influential primarily in the West, that is, Europe and North



From a 14th-century miniature, Kublai Khan presents a gift to Polo brothers. The Khan asked for a gift but never received it. See box on other side.

America. Indeed, at the beginning of this century 64% of all Christians lived in Europe and North America. Even today Asian Christians now make up only 10% of the world population of Christians. And in their own countries Asian Christians represent a mere 3.5% of the population of Asia. So in most of Asia, Christianity is a minority religion submerged in other cultures.

But didn't Jesus teach that the Gospel was for the whole world? Well then what about Asia? As we dig into it, we find that the Gospel has a long, noble, and interesting history in Asia. Missionary and historian Dr. Samuel Moffett in a recent book¹ tells us that: *The church began in Asia. Its earliest history, its first centers were Asian. Asia produced the first known*

church building, the first New Testament translation, perhaps the first Christian king, the first Christian poets, and even arguably the first Christian state. Asian Christians endured the greatest persecutions. They mounted global ventures in missionary expansion the West could not match until after the thirteenth century.

Jesus Was Asian

Christianity began in Asia! Jesus spent all of his earthly life in Palestine, on the continent of Asia, and the early church had its strongest congregations in Asia Minor, modern Turkey.

When the church began on the day of Pentecost there were plenty of Asians there, people from Persia, Medea, and Mesopotamia (modern Iran and Iraq), Cappadocia, Pontus, Phrygia and Pamphylia (modern Turkey). See Acts 2:9-10. Some of these Asians were undoubtedly among the three thousand who were baptized that day. They returned to their homes with much to tell about Jesus.

lic meetings until 1878. His translation work was a great achievement and his role as a propagandist has rarely been surpassed. However, he never gained a deep understanding of African culture nor any closeness with individual Africans even with those like Mzikazi who were fond of him.

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Andrew C. Ross

Moffett, Samuel Austin (1864-1939), pioneer Presbyterian missionary to Korea. Born in Madison, Indiana, and educated at Hanover College (B.S., 1884) and at McCormick Seminary (Th.B., 1888), Moffett was one of the early Presbyterian missionaries to Korea, arriving there in 1890, six months before the decisive visit of John L. Nevius. The seven Presbyterian missionaries in Korea at the time were fully persuaded by Nevius and adapted to their fledgling work his then controversial plan and methods. The results were dramatic. Moffett stressed two facets of the plan especially: intensive Bible study for all believers, and evangelism by all believers. Beginning in August 1890, Moffett made several excursions to the north, and three years later he moved permanently to Pyongyang, where the response to the gospel and the growth of the church became legendary. Later analyses indicate a number of reasons, apart from missionary methods, that help to account for the remarkable growth of Korean Presbyterian churches during this era, but Moffett's contribution is indisputable.

In 1901 he began the Presbyterian Theological Seminary with two students meeting in his home. He served as the school's president for 17 years and as a member of its faculty until 1935. When the first class graduated in 1907 and the Korean Presbyterian Church was organized, Moffett was elected the first moderator. He was the Korean Presbyterian representative at the Edinburgh missionary conference in 1910, and again at the 1928 Jerusalem Conference of the International Missionary Council. From 1918 to 1928 he was president of Soongsil College in Pyongyang. He retired in 1934 at age 70 but chose to remain in Korea. In January 1936 tension between the Japanese governor and Presbyterian leaders in Pyongyang erupted over whether students in Christian institutions should be required to participate in ceremonies at newly erected Buddhist shrines. Moffett, then president of the seminary board, and G. S. McCune, president of the college, were issued an ultimatum. The missionaries and the U.S. board voted to close the schools rather than violate their principles. Both McCune and Moffett were forced to leave the country, and Moffett died three years later in Montevia, California. Of Moffett's five sons, four became ordained Presbyterian ministers and three of these missionaries, including Samuel Hugh *Moffett.

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in U.S.A., *One World A-Building* (1946), pp. 87-96; Jong H. Lee, "Samuel A. Moffett's Reform Theology and His Mission in Korea in the Maturing Period, 1920-1936," *The Journal of Modern Korean Studies* 4 (May 1990): 53-77, and "Samuel Austin Moffett" (Ph.D. diss., Union Theological Seminary, Richmond, Va., 1983); Harry A. Rhodes, ed., *History of the Korea Mission, Presbyterian Church U.S.A., 1884-1934* (c. 1935).

Alan Neely

Moffett, Samuel Hugh (1916-), American missiologist. Born in Pyongyang, the son of Samuel A. *Moffett, Moffett received his basic education in Korea, then returned to the United States and graduated from Wheaton College (B.A., 1938), Princeton Theological Seminary (Th.B., 1942), and Yale University (Ph.D., 1945). In 1942 he married Elizabeth B. Tarrant. After ordination and a period as an assistant and interim pastor, he was youth director for the Presbyterian Board of Foreign Missions before he and his wife were appointed missionaries to China in 1947. He was a member of the faculty of Yenching University and Nanking Theological Seminary until 1951, when he was expelled from the People's Republic of China. He served as visiting lecturer in missions and homiletics at Princeton Theological Seminary (1953-1955) and as acting candidate secretary for the Presbyterian Board of Foreign Missions (1954-1955). His wife died January 17, 1955. In October 1955 he returned to Korea, where he was professor, dean of the graduate school, and co-president of the Korean Presbyterian Seminary in Seoul. In 1956 he married Eileen Flower whom he had met in Princeton. He was also director of the Asian Center for Theological Studies and Mission (1974-1981). Following his return to the United States in 1981, he was appointed the Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary. He retired from this post in 1986. Moffett served as president of the Royal Asiatic Society and the American Society of Missiology, and as a member of the U.S. Educational Commission on Korea. His published works include *Where'er the Sun* (1953), *The Christians of Korea* (1962), and *A History of Christianity in Asia, vol. 1. Beginnings to 1500* (1992).

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Alan Neely

Mogrovejo, Toribio Alfonso de (1535-1606), second archbishop of Lima. Mogrovejo, who is known by his first name, Toribio, was responsible for reorganizing the Peruvian church and systematizing the evangelization of the Indians. Born in Mavorga, Spain, he studied law at the University of Valladolid and canon law at Salamanca. In 1574 Toribio was named president of the tribunal of the inquisition in Granada, a post he exercised for five years. Prior to his ordination (c. 1579), King Philip II named him archbishop of Lima. He was consecrated in Seville in 1580 and arrived in Lima in 1581. One of his first actions was to call the third Lima council, held between 1582 and 1583. This council, considered the most important of all colonial

We lived in Korea from 1958 until 1966, and we have just returned from our fourth trip back to visit. Once again we have experienced the incomparable Korean hospitality and generosity. Once again we have looked upon the faces of old friends, caught up on the news of their families, reminisced about our mutual experience. There is something about living in Korea that stays with one forever. Even in the U.S. A. those people who have experienced Korea still get together to talk about it.

Last August our directions led to a Catholic retreat center in Louisville, Kentucky. We parked our Michigan car in a lot filled with license plates from every part of U.S.A. from Vermont to California. Even Canada was well represented. The lobby of the center was already full of people, hugging and greeting each other as they registered for the scheduled reunion of former Korea residents.

Some of us had not seen each other for twenty years, so we depended heavily on name tags for recognition. Since this reunion had been organized by former Methodist missionaries Jack and Lois Abersold and their children, most of the attendants were Methodist, but the Presbyterians were well represented and there was a smattering of odd numbers like the Steensmas. There were many faces that we didn't know, but in such a convivial atmosphere everyone was soon acquainted. After a dinner of non-stop conversation, the evening was spent with a show-

A Letter From America

The Tie That Binds

By Juliana Steensma

ing of family slides — how we looked back then and what has happened since.

On the second day we were joined by latecomers who wanted to get in on the special Korean dinner served that evening. A group of Korean people from the local community catered a banquet which featured favorite Korean dishes. Tantalized by the scent of Korean food, the group of more than a hundred people eagerly lined up, and many of them went back for second and third helpings. Our entertainment that evening featured Dr. Syngman Rhee, a namesake of Korea's first president who is now the president of the National Council of Churches, U.S.A. He showed us slides of his visits to North Korea and recounted memories of his youth, in Pyongyang and his flight to the south during the Korean War. After his interesting presentation we indulged our own memories by showing old slides of vacation days at Taechon Beach.

After the old missionaries had gone to bed, a sub-group held its own reunion. About twenty of the children of missionaries who had spent a part of their childhood in Korea sat up into the

late hours to take a longer look at the slides and howl with recognition as they picked each other out in the old pictures. We called these middle aged people the "Missionary Kids" and in truth they were acting like teenagers again as they reviewed their antics and remembered their mischief. As children growing up in a foreign country they had not shared a life with close relatives and old family history, so they had formed a special relationship with each other. The problems they had as they found a place in American society were familiar to them all, and bonded them together into a tightly knit group. These children of missionaries have their own reunions in which they are heavily involved emotionally. Plans are now underway for next year, when a reunion of alumni of the Seoul Foreign School will be held at Camp Geneva, on the shores of Lake Michigan. Already more than 100 former students have sent in their reservations, planning to attend with spouses and children.

On Sunday morning we gathered for a worship service led by one of the missionary retirees, Dr. Sam Moffett, a for-

mer Missionary Kid and leader in the Presbyterian Church of Korea. Dr. Moffett feels that Korea is bringing together the old 19th century evangelism methods of his father's day and the new 20th century activism of social justice to point the way toward the 21st century of mission work. After the church service the participants hustled to pack up their cars and head for their homes. All were in agreement that in spite of years of separation, differences of opinion or denominational membership, and widely separated areas of residence, our fellowship was intact. We exchanged addresses and promises to "stay in touch," and we all look forward to another reunion which is planned after three years.

Many of us have seen Korea at its worst — or at its best, depending upon the point of view. Some have survived the years of Korean War and the slow, difficult recovery years. We have shared anxieties and shortages, we have helped each other in our work and in our daily lives. We have made friendships with the Korean people that endure across the thousands of miles which separate us. It is the common love for Korea which brings us together. We believe that for the rest of our lives this is the tie that will bind us together.

* * *

John and Juliana Steensma are now retired in Michigan, USA. John worked as director of the Amputee Rehabilitation Center at Severance Hospital in Seoul.



RTS Ministry

Fall 1993

Reformed Theological Seminary

GUILT AND SHAME

Learning the Difference

**The Humble Advice
of the Assembly
of Divines**

**A Dark World Full
of Light**

**RTS Reaches Out to
European Missionaries**

Knowing the Difference Between Guilt and Shame

B Y D R G A R Y R U P P

“Working with *miserable* Christians” is how well-known Christian psychologist Henry Brandt defines his job. Unfortunately, he’s never had to worry about job security! There seems to be no shortage of those seeking help for their emotional discomfort. Many reasons exist for this discomfort, but one significant source of this low-grade despair is a twisted understanding of guilt and shame.

What Is Guilt?

People often explain their discomfort as “working out their salvation,” with the emphasis clearly on *working* and not on *salvation*. We seem to lose sight of our salvation easily and focus primarily on our work. Eventually these efforts lead to despair because we fail to achieve our goal. We miss the mark. We feel guilty. Our solution to this problem is to work even harder. We begin to equate working hard with holiness, but no matter how hard we work, we can’t resolve the guilt feelings. We always end up failing—and feeling guilty.

At this point, believers begin to feel that guilt and misery are what God desires for us. Our guilt feelings indicate we are trying—trying not to fail, trying not to miss the mark, trying to fix the wrongs we’ve committed. In other words, we come to equate our godliness with our experience of guilt feelings. In this process, guilt feelings become a Christian virtue. We have come to believe our goodness is directly related to how bad we feel when we have committed an evil act. We accept the idea that a “good” Christian is one who feels bad (i.e., guilty) for his failures. Our creed becomes “only good people feel guilty; bad people don’t care.” Guilt feelings become an indication that we are where God wants us. Holiness becomes equated with misery.

When I lecture on guilt and shame, I often ask, “Does God want you to feel guilty?” The answer is usually a resounding “Yes!” However, the answer from the Gospel of Jesus Christ is “No!” Not a single verse ever indicates that God wants us to experience the misery of guilt. That’s right; you read it correctly. God does *not* ask us to feel guilty. What God’s Word does say is that you *are* guilty. But the fact that you are guilty is very different from the experience of guilt feelings.

God declares that we are guilty. He wants us to repent and be reconciled to Him, to have a right relationship to Him. He does not want guilt feelings from us; He wants change. Feeling guilty serves only to maintain the status quo. We don’t turn to God; we just continue to feel bad.

Paul warns in 2 Cor. 7:10 that worldly sorrow does not lead to repentance, but to death. In other words, we can

express sorrow over our failures and have no repentance. However, godly sorrow brings repentance. Thus, guilt feelings don’t impress God; He desires repentance. If our guilt feelings don’t lead us immediately to repentance, they are simply a worldly sorrow which leads to death.

In the film, *Brother Sun, Sister Moon*, St. Francis finds he must confront one of the brothers who has committed fornication. He

finds the fallen brother huddled in the rain, weeping and repeating the prayer, “God forgive me, a sinner... God forgive me, a sinner...” He is a perfect picture of misery. As St. Francis approaches him, you find yourself thinking, “Yes, you certainly are a sinner. Look how you’ve disappointed your brothers and God! You deserve whatever harsh words St. Francis delivers.”

But then St. Francis looks down on him with



Moffett Muses on Asian Church Growth

Q. What excites you most about the Asian church today?

A. I would have to say the amazing growth of the church, especially in China and Korea. Today, Chinese believers number more than forty-five million; compared to about three million when I was there from 1947 to 1951. South Korea is the same story; since I arrived there twenty-five years ago, the church has grown from a mere 500,000 Protestants to over nine million. The largest church in Korea today has some 60,000 members.

The spirituality of the Chinese and Korean churches is also impressive. The deep devotion of house-church Christians in China and the increased biblical knowledge of the Three-Self Movement—the government policy of self-government, self-support, and self-propagation—are quite thrilling. The official Chinese church is stressing the Bible more than it ever did before the revolution.

Korean Christians, though more denominationally divided than the Chinese, effectively combine personal devotion, spiritual life, and active involvement in social and political concerns. They are even getting involved in politics; in fact, South Korea's new president is a Presbyterian elder.

Q. Why are Korean and Chinese churches growing so quickly?

A. One of the primary reasons is the power of prayer. A former Korean student visited Princeton about four years ago and confessed, "Dr. Moffett, I'm not a very good preacher, but my church now has 15,000 members." Last year he visited again and told me, "I'm still not a good preacher, but my church now has 30,000 members." He might not have been a good preacher, but his prayer life was exceptional.

Today, Chinese believers number more than 45 million; in South Korea the church has grown to over nine million.

Another secret of the Korean growth is lay evangelism. A church of 60,000 may have 450 elders and deacons, all of whom take their jobs very seriously. Each of them starts a cell group for every ten families; these groups are powerful evangelism tools for the church as a whole.

Q. South Korea has become a major center for world missions. How have they accomplished this?

A. I believe it is because Korean Christians are deeply dedicated to good stewardship of their money. Presbyterian missionaries have emphasized this from the beginning. Their aim was not simply to plant churches and support them with Western money. They determined to plant self-governing, self-supporting, and self-propagating churches. Therefore, missionaries like my father did not build churches for the Koreans or pay their pastors; the Koreans used their own money.

Consequently, Korean Christians today give to their churches in ways Americans never have. For example, one Presbyterian church in Seoul grew quickly to about three thousand members and began looking for ways to be involved in carrying the Gospel to "the other end of the earth." So they looked to the other end of the earth, and there was Chile. They started a mission, sent missionaries, and decided God wanted them to build a hospital there. When told the facility would cost four million dollars, they got to work and raised two million of it in only one and a half years!

South Korea is just one segment of a huge wave of Third World missionaries who will have a tremendous impact on world evangelism in the future. I don't mean to say that the day of the Western missionary is over, but he has a different place—

alongside, in, with, and through the Third World missionaries, not standing over them.



Dr. Samuel H. Moffett is Henry Winters Luce Professor Emeritus of Ecumenics and Mission at Princeton Theological Seminary. A veteran missionary, Moffett served in China from 1947-1951, when he was detained, interrogated, and deported by the Communists. He then returned to Seoul, Korea, where for over a quarter of a century he has taught church history at the Presbyterian Theological Seminary, which his father, pioneer missionary Samuel A. Moffett, founded in 1901. He was also Associate President of the seminary and Director of the Asian Center for Theological Studies and Mission (ACTS).

A *summa cum laude* graduate of Wheaton College, Moffett holds a Th.B. from Princeton Seminary and a Ph.D. from Yale. He is the author of *The History of Christianity in Asia: Beginnings to 1500 A.D. Volume I, Where'er the Sun, Asia and Mission, and numerous articles. In the following interview, Moffett analyzes the growth of Asian churches and the unique problems which they face.*

Q. What are the most critical problems facing the Asian church right now?

A. You can't really talk about Asia as a continent. The problems Christians face in the Middle East are very different from what they face in India, China, or Japan. But these problems have similar roots—the old religions, the new secularism, the governments under which they must operate, their own standards of faith and truth. I have no easy answer to such big questions. The only one I can answer definitely is the last—our standard is the Word of God.

While the Korean church has grown tremendously, I have been sorry to see the divisions within it. Until 1954 only one Presbyterian church existed in Korea; now there are four major general assemblies and many more smaller groups. Presbyterians in Korea are known as the "split Ps!" The glorious blessing, however, is that the Lord uses even the wrath of men to praise Him, and both sides of the split usually grow as fast as the original. Happily, I think we are now seeing a trend towards a little more cooperation.

The lack of trained workers in the Asian church is another very serious problem, increasingly so in China because of the tensions between the house church and the Three-Self Movement. The latter controls the seminaries, but much of the growth is in the house churches. Some Chinese Christians fear that the Three-Self Movement will try to control the house churches. Others fear that the house churches will splinter into heresies without adequate leadership training.

Providing such training is often as simple as teaching the English language to Asians. For theological education in today's world, English is an indispensable tool. Ideally, students should receive their basic

seminary training in Asia. Later some of the best students should be sent abroad for advanced study.

In reality, however, many students try to come to the States as fast as possible; some then don't want to return. This creates a significant brain-drain, particularly where the economy is poorest. The problem has been alleviated somewhat in Korea because top students can now get a quality education in comfortable financial circumstances. But in less developed countries, the drain is still very evident.

Q. Your family were pioneer missionaries in Korea. How has that affected your own missionary career?

A. I did not grow up wanting to be a missionary or a minister. My mother taught me Latin and Greek, and I loved it, so my goal was to become a professor of classical Greek. While I was at Wheaton, my older brother decided to be a missionary to India, and his home missionary church in North Dakota needed an interim pastor. I had to learn how to preach, but after that summer I was hooked on the ministry.

After Wheaton, I attended Princeton Seminary, where a chapel speaker turned my heart towards missions. He said, "Your watch will tick for nine and a half years without numbering those in China alone who do not know the Lord Jesus Christ." So I began thinking about China. Going back to South Korea never entered my mind; I thought I could not possibly be a missionary at home.

I went to China in 1947 as a teacher and was there for only four years when the Communists detained me, accused me of embezzlement, and deported me. I was very discour-

Continued on page 17

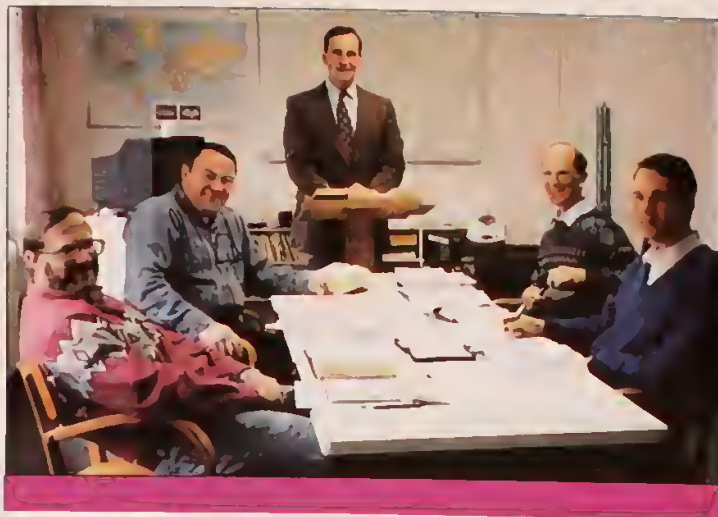
Portable Practicality

All three men appreciate a program which adapts to their particular needs, answers the questions they are asking, and understands how a missionary thinks.

"We have finally found a school that will help us," says Stuart. "Many missionaries do not want to complete a theoretical program simply because they want to get to the mission field as soon as possible. Once there, they're loath to leave because they see God producing fruit through them. RTS has brought the school to us."

They also appreciate practical, ministry-oriented material and professors who don't live in ivory towers.

"Sometimes seminary can be very theoretical and not relate to the real issues of life," Stuart says. "But our courses in this program transform immediately into a personal spirituality that can be walked on the streets. The professors have truly thought out their material from the intensely theo-



RTS Professor Ligon Duncan conducts classes in Vienna for the European Studies Program.

logical to the grass-roots level, so that we never have to ask for living illustrations. They already have a ton of them."

Pray that RTS may remain ever

vigilant to provide practical, Scriptural help for God's servants on the front lines in Europe—and that He'll go with us as we take it to them. **RTS**

A Dark World Full of Light

Continued from page 13

Pshon than simply helping others. "Being in the program has changed my life dramatically," she says. "No one can be a good therapist unless he deals with his own personal problems. At RTS, I learned things about myself that I had never known; that gave me confidence which spilled over into every area of my life, especially my job.

"I also grew a great deal spiritually, and learned how to surrender my life more completely to God," Pshon continues. "My time at RTS was just another step in God's divine plan for my life. Whether I am helping a co-worker with a problem or communicating my own needs to someone, I've gained many relational skills and am much more sensitive to other people.

"My friendships are also deeper because I am more real than I ever was before. I have always been a perfectionist and felt I had to perform; now I know it's okay to make mistakes and to be less than the best. God will still be there, working out His plan through all my goofs."

Pshon Barrett may live in physical darkness all the time, but the light her spiritual eyes gaze upon is absolutely brilliant. **RTS**



Pshon Barrett may live in physical darkness all the time, but the light her spiritual eyes gaze upon is absolutely brilliant.

Moffett Muses on Asian Church Growth

Continued from page 11

aged coming out of China. While I was glad I hadn't been sent to a concentration camp, I thought I was a failure. Ironically, though, the Lord used that to knock some of the romantic notions of mission work out of me. I went abroad thinking I could make a great impact on China for the Lord—the great all-conquering missionary. After learning I was not, I think the Lord was better able to use me.

Subsequently, God led me back to Korea, but not before I went back to school for several years. I had discovered in China that Asians will listen to someone with a degree, so I earned a Ph.D. from Yale before returning. I then spent three years in the Korean countryside learning what Korean pastors face in their own ministries before beginning my duties as Professor of Church History at the Presbyterian Theological Seminary in Seoul. Today it is the largest Presbyterian seminary in the world, with an enrollment of 2,000 students. **RTS**

What Is a Missionary?

Continued from page 9

The work of the Holy Spirit is to apply to us the redemption Christ bought by producing faith in us and so uniting us to Christ in our effective calling, as well as in our *effective sending* (Matthew 28:19-20). If one confesses with his mouth, "Jesus is Lord," and believes in his heart that God raised Him from the dead, he will be saved (Romans 10:9). For Paul says "Everyone who calls on the name of the Lord will be saved" (Romans 10:13 NIV). But Paul also reminds us that no one can call on the One in whom he has not believed; no one believes in the One of whom he has not heard; no one hears without someone preaching;

and no one can preach unless he is sent (Romans 10:14-15).

Since people must hear the Gospel in order to believe in Christ, it is the responsibility of the visible body of Christ in this world, under the power of the Holy Spirit (Acts 1:8), to proclaim His gospel to the whole world as a testimony to all nations until He comes again (Matthew 24:14).

A mission-oriented God demands a missionary confession and commitment from each of us. Every Christian must get in the game; there are no cheerleaders. Most players will be in Jerusalem, Judea, and Samaria; others will play in China. What about you? The question is not *will* you be a missionary, but *where?* **RTS**

REFORMED SEMINARY GIFT ANNUITY

"A man of understanding will acquire wise counsel"
Proverbs 1:5b

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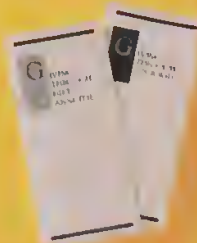
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RTS at Work

Rooted in the theological heritage of the Reformation, emphasizing the authority and inerrancy of Scripture and the biblical imperative of evangelism, Reformed Theological Seminary has a current enrollment of approximately 1,000 students on three campuses, Jackson, Orlando, and Charlotte.

A fully accredited theological seminary, RTS offers 17 programs including the Master of Divinity, Master of Divinity with emphasis in Christian Education, Counseling, and Missions, Master of Theology, Master of Theology with emphasis in Old Testament or New Testament, Master of Arts in Biblical Studies or Theological Studies, Master of Arts in Christian Education, Master of Arts in Marriage and Family Therapy, Master of Arts in Missions, Doctor of Ministry, Doctor of Ministry with emphasis in Missions, Doctor of Missiology and One Year Certificate in Bible or Missions. Over 2,400 RTS alumni are presently serving in positions of Christian leadership in some 47 states and 40 foreign countries. Through their dedicated service, the seminary ministers to a number of churches and denominations within the evangelical movement, but especially to churches in the Presbyterian and Reformed traditions.

Through its official publication, *Ministry*, the seminary invites your active participation in its growing ministry. All gifts are fully tax deductible. Copies of the seminary's annual report are available upon request, and visitors are always welcome.

Ministry Volume 12, No. 3
Fall, 1993



Ministry is published 4 times a year, in the Spring, Summer, Fall and Winter. It is sent to friends of Reformed Theological Seminary free of charge.

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The Seminary has a racially non-discriminatory admissions policy.

Newsbriefs

RTS/Orlando Buys Property

Located on an attractive spring-fed lake, the fifty-two-acre site is near the University of Central Florida and the new eastern beltway around Orlando, providing excellent highway access to the new campus. A substantial gift from the Arthur Evans family enabled RTS to secure this property.



Travelbriefs

Dr. Judith Jacobson spent her entire summer teaching Chinese English instructors in Tibet. Dr. Jacobson leads a team sponsored by the English Language Institute China (ELIC) by invitation of the Chinese Communist government.

Dr. Douglas Kelly presented twelve lectures on Puritanism this past summer at several Brazilian seminaries.

Dr. Richard Pratt taught and preached in Australia May 29–July 17, hosted by various RTS alumni. He then spent a month in Mongolia and Siberia preaching and teaching primarily to new Christians and doing some pastoral training.

Dr. Luder Whitlock participated in the International Council of Accrediting Associations meeting in Bangkok and also traveled to Brazil.

RTS/Charlotte

Dr. Silas Vaughn, former President of Montreat-Anderson College in North Carolina, has been appointed Vice-President for Development.

Dr. H. Wilbert Norton moved from RTS/Jackson to Charlotte to assist with the development of the program there. Dr. Norton has served as President of Trinity Evangelical Divinity School, Dean of the Graduate School at Wheaton, and Executive Director of CAMEO.

Dr. Donald Mitchell, former President of King College and Vice-President for Academic Affairs at Wheaton College, will teach church history.



Dr. Vaughn



Dr. Norton



Dr. Mitchell

Faculty Receive Degrees

Dr. R.C. Sproul, John Dyer Trimble Professor of Systematic Theology and Apologetics at RTS/Orlando, received an honorary doctorate from Grove City College in Pennsylvania.

Dr. James Hurley, Professor of Marriage and

Family Therapy at RTS/Jackson, has received his second Ph.D., this time in Marriage and Family Therapy, from Florida State University.

MacKenzie Travels

Dr. Charles MacKenzie, Adjunct Professor of Philosophy at RTS/Orlando and Advisor to the President, is lecturing in philosophy at the University of Pittsburgh this fall. This past summer he served as interim pastor at Eastminster Presbyterian Church in Wichita, Kansas.

Faculty Appointments

Dr. Allan Harman is Visiting Professor of Old Testament for the spring and fall semesters this year at RTS/Jackson. He is currently on sabbatical from the Presbyterian Theological College in Melbourne, Australia, where he is Principal and Professor of Old Testament.

Dr. Enoch Wan has been named Professor of Missions at RTS/Jackson. He has taught at the Canadian Theological Seminary and was founder and director of the Centre for Intercultural Studies in Canada.

Dr. Bruce Metzger, distinguished New Testament scholar, will be a visiting lecturer during the spring of 1994 at RTS/Orlando.

Dr. Win Arn, President of the American Church Growth Institute, is teaching a course at RTS/Orlando this fall.

Dr. L. Roy Taylor has been appointed John E. Richards Professor of Practical Theology at RTS/Jackson. Formerly on the RTS faculty, Dr. Taylor has most recently served as senior pastor of First Presbyterian Church, Hattiesburg, Mississippi.



Dr. Wan



Dr. Taylor

Wright Lectures at RTS

Dr. David Wright, Academic Dean at New College, University of Edinburgh, lectured at RTS/Jackson in June. The author of numerous articles, Wright is also editor of the *Scottish Bulletin of Evangelical Theology*.

Bookbriefs

Dr. Reggie Kidd, Associate Professor of New Testament at RTS/Orlando, recently signed a contract with Baker Book House to write a commentary on the pastoral epistles for the *Baker Exegetical Commentary on the New Testament*.

Baker will also publish *Covenant in the New Testament* by J. Ligon Duncan, Assistant Professor of Systematic Theology at RTS/Jackson. The work updates research on covenant studies during this century. **RTS**

Pray With Us for a New Reformation

The telephone rang at six a.m. Justin Tillet grogged in the thin darkness to answer sleepily. "Sir," an official voice asked, "do you know where your car is?" He said, "In my driveway." To which the policeman replied, "I think your car is parked on the side of the road—burning."

So it was. Justin lost his car. His neighbor's house was robbed the same night. Unfortunately, this is not unusual. And it does not always happen to strangers. It could happen to you, if it hasn't already.

You might say, "Why should you be surprised?" While it is true that sin is endemic in the human heart and that crime will be a part of life, I can remember when my family didn't need to lock doors to the house or the car. Our possessions were safe and neighbors lived peaceably without fear of robbery or bodily harm. Although we were not self-conscious about the influence of the Christian faith upon the character and conduct of people at that time, nonetheless the benefits were there.

Now we are reaping the consequences of several decades of systematic destruction of the historic moral consensus that provided stability and coherence. Since those values shaped by Christian principles were destroyed in the moral meltdown of the sixties and seventies, leaving everything relative, values have floated freely.

Now, people do what seems right to them or what they can get away with, and the rate of change is accelerating. Who knows what tomorrow will bring? I never thought I would see the day when abortions are widely performed,

We are praying God will use our efforts and those of other Christians to bring a spiritual awakening—a new Reformation to this country, Europe, and the entire world

or homosexuality accepted, or drug abuse so prevalent, and there is no reason to believe the end is in sight apart from some radical change to reverse this process.

That is why RTS exists. We are praying God will use our efforts and those of other Christians to bring a spiritual awakening—a new Reformation to this country, Europe, and the entire world. So we continue to teach His Word and faithfully prepare His people for ministry, knowing this is what is needed now. To that end, we ask you to join with us while there is still time. **RTS**



Luder G. Whitlock, President of Reformed Theological Seminary

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YALE GRADUATE SCHOOL



DEPARTMENT of
RELIGIOUS STUDIES

ALUMNI/AE NEWSLETTER
FALL 1993

1993

1940 - 1949

Ralph C. Kauffman (Ph.D. 1940) has retired as the curator of the Heritage Hall Museum in Freeman, SD, though he tells us that the museum remains one of his abiding interests. He also happily reports that he is "in good health!"

Peng-Wah Lee (Ph.D. 1940) lives in Reno, NV, and has just returned from a trip to China. During the trip, he was able to gather some materials for two books, *Tales from Chinese History* and a translation of a book about "Zengching County's litchi fruit," on which he is now working.

Merrimon Cuninggim (B.D. 1939, Ph.D. 1941) lives in Cockeysville, MD, and is about to complete *Uneasy Partners: The College and the Church*. She also works on brochures on foundations.

Allen Ott Miller (B.D. 1936, Ph.D. 1941) was granted emeritus status in 1978 in his position as professor of systematic theology and philosophy at Eden Theological Seminary in Webster Groves, MO, which he has held since 1946. He also continues to serve as adjunct professor of religion at Webster University in St. Louis, MO, and of Protestantism at the Roman Catholic Kenrick Seminary. He is currently working on the theology of the Heidelberg catechism and has recently published *The United Church of Christ Statement of Faith: A Historical, Biblical and Theological Perspective* (United Church of Christ Press, NY). He tells us that he and his wife, Dorothy E. Miller (Music Certificate 1937), "have become mission interpreters - having visited Christian churches and missions on five continents in 89 different countries around the world."

William R. Cannon (Ph.D. 1942) is a bishop of the United Methodist Church and lives in Atlanta, GA. Between 1981 and 1986, he served as the president and chairman of the executive committee of the World Methodist Council. Currently, he is working on his autobiography and participating in the bilateral conversations between the World Methodist Council and the Roman Catholic Church. He had the honor of giving the prayer at the inauguration of President Jimmy Carter in 1977 and the Episcopal address at the bicentennial General Conference of the United Methodist Church in Baltimore in 1984. He is the author of 12 books, the most recent of which is *The Book of Acts: A Commentary on the Acts of the Apostles*.

Leonard J. Kramer (B.D. 1933, Ph.D. 1942) is retired and lives in Albuquerque, NM.

Richard I. McKinney (Ph.D. 1942), professor of philosophy emeritus at Morgan State University in Baltimore, MD, is also a visiting scholar in philosophical theology at Coppin State College, also in Baltimore. He is currently researching aspects of African philosophy as well as conducting a biographical study of the late Mordecai W. Johnson of Howard University. In 1985, his *History of the Black Baptists of Florida, 1850-1985* was published by Florida Memorial College Press.

Frederick A. Norwood (B.D. 1939, Ph.D. 1941), former president of Ohio Wesleyan University, is retired in Delaware, OH.

William F. Quillian, Jr. (B.D. 1938, Ph.D. 1943) has retired as president of Randolph-Macon Women's College and as senior vice-president of the Central Fidelity Bank in Lynchburg, VA. Currently, he is executive director of the Greater Lynchburg Community Trust. He uses this and other vehicles to pursue his interest in "promoting philanthropy."

John C. Trever (B.D. 1940, Ph.D. 1943) retired from teaching at the School of Theology in Claremont, CA, but continues to direct the school's Dead Sea Scrolls Project. He has now completed what he claims to be his final book on the scrolls, provisionally entitled *The Dead Sea Scrolls in Perspective*. A new edition of his book *The Untold Story of Qumran* (1965) was issued in paperback in 1988 as *The Dead Sea Scrolls: A Personal Account*. He also has completed the monograph *The Bible and the Palestinian Israeli Conflict* (1988) and an article on the Qumran teacher for the *Seminar Papers* of the annual meeting of the Society of Biblical Literature (1986). He informs us that he is "still giving lectures on the Dead Sea Scrolls and related subjects at churches and other organizations," and that he and his wife, Elizabeth, recently celebrated their 56th wedding anniversary.

D. Ivan Dykstra (Ph.D. 1945) retired in 1980 after 33 years as chair of philosophy at Hope College in Holland, MI. He is now preparing "an analytical study of 'how Christianity got that way,' a sequel to a comparable study of the historical dynamics of the Old Testament."

Marjorie C. Jones (M.A. 1945) has retired and lives in Bridgehampton, NY. She writes that she "keeps busy with five children and ten grandchildren, plus church and community activities and husband, Barney Jones (B.D. 1944)." In her spare time she participates in choral singing.

Samuel Hugh Moffett (Ph.D. 1945) is the Henry Winters Luce Professor of Mission and Ecumenics Emeritus at Princeton Theological Seminary. Until recently, he was the associate president of the Presbyterian Theological Seminary and the president of the Asian Center for Theological Studies and Mission in Seoul, Korea. His principal research interest is in the history of Asian Christianity and he has recently published *A History of Asian Christianity, vol. I: Beginnings to 1500 AD* (Harper/Collins, 1992) and "Christianity in Korea: Why it Grew" (*Church and Theology, A Festschrift for Dr. Jong-Sung Rhee*, 1992). He has recently won a grant from the Pew Charitable Trusts through the Overseas Ministries Study Center in New Haven to help finance the research and writing of the second volume in his Asian Christianity series. His wife, Eileen, also writes on Asia and missions.

Robert Claude Dentan (Ph.D. 1946) lives in retirement in Buffalo, NY. He has recently contributed "The Story of the New Revised Standard Version" to *The Making of the New Revised Standard Version*, which he co-edited.

Franklin H. Littell (Ph.D. 1946) is the Robert Foster Cherty Distinguished Visiting Professor at Baylor University in Waco, TX.

John R. Willis (Ph.D. 1946) is professor of history at the Pope John XXIII Seminary and professor emeritus of history at Boston College.

Clara (Chaloupka) Wood (M.A. 1946) retired from teaching at Diablo Valley College in Pleasant Hill, CA, in 1988 and now lives in El Cerrito, CA, with her husband Bruce K. Wood (M.A. 1947), a retired minister and educator. They both received doctor of theology degrees from the Pacific School of Religion in Berkeley, CA, in 1959 and 1958 respectively. She continues to do supply preaching.

E. Llewellyn Queener (Ph.D. 1947) is professor emeritus of psychology at Rhodes College in Memphis, TN, having retired in 1987. He now runs a part-time psychotherapy practice, helps street people, and is working on a manuscript for a book on the psychology of religion.

Charles D. Stokes (Ph.D. 1947) has worked as a United Methodist missionary in Korea, where he left an enduring legacy by founding Mukwon University in Taejon. He is now in retirement, having served as a part-time minister at First United Methodist Church in Lanett, AL. Currently, he is teaching a biblical study course and plans to lead a group of United Methodist ministers on a study tour of Korea in September 1993.

David Swift (1936, Ph.D. 1947) was professor of religion at Wesleyan University in Middletown, CT, from 1955 until 1982. He is now on the board of directors of the Neighborhood Services Center in Oxford, PA, and an active member of the Kennett Friends Meeting House in Kennett Square, PA. His most recent publication is *Black Prophets of Justice: Activist Clergy Before the Civil War* (Louisiana State University Press, 1989). He has three sons and a daughter, who are "all busy and productive."

Bruce K. Wood (M.A. 1947), a retired minister and educator, continues his interest in "understanding and interpreting the Bible in the light of modern knowledge." He and his wife, Clara C. Wood (M.A. 1946) live in El Cerrito, CA.

Clyde L. Manschreck (Ph.D. 1948) is taking advantage of his retirement as Chavanne Professor of Religious Studies at Rice University to travel the world, visiting Australia, New Zealand, Britain, Ireland, and the Caribbean. He tells us that he is interested in writing an autobiography for his grandchildren.

John H. Leith (Ph.D. 1949) is professor emeritus of theology at Union Theological Seminary in Richmond, VA, and a member of the Center of Theological Inquiry in Princeton, NJ. His most recent books are *Basic Christian Doctrine: A Summary of Christian Faith: Catholic, Protestant and Reformed* (Westminster/John Knox, 1993) and *A Reader in Christian Doctrine: A Source Book in Christian Theology, vol. I: Classical Beginnings 1519-1799* (Westminster/John Knox, 1993) which he co-edited with Stacy Johnson.

Harold L. Lunger (B.D. 1938, Ph.D. 1949) is now professor emeritus in the Brite Divinity School at Texas Christian University and lives in Unityville, PA.

Phillips P. Moulton (B.D. 1942, Ph.D. 1949) is retired and lives in Sandy Spring, MD. He has just finished a term as a visiting scholar at the University of Michigan and was a member of the Military Study Group at that university from 1984 until 1992. Current research topics include "violence and non-violence in liberation movements" and "the RAIROS documents from a pacifist perspective." His book *Ammunition for Peacemakers* won the Pilgrim Press award for the best work on social action from an ethical perspective.

A PRINCETON DECLARATION

UPHOLDING THE PC(USA) IN THE DECISION NOT TO ORDAIN INDIVIDUALS ENGAGED IN HOMOSEXUAL PRACTICE 1993

LANGUAGE IS POWERFUL: We Intend to use it responsibly.

At the outset it is important to acknowledge and respect the power of language to shape, form and influence the way we think, feel and believe. We recognize that the current debate within the Presbyterian Church (U.S.A.) concerning the ordination of those engaged in homosexual behavior has often given rise to language that serves to misinform and inflame. We uphold the decisions of the PC(U.S.A.) against the ordination of "persons engaged in unrepentant homosexual practice." The position of the church is clear.

The term "homophobic" is often carelessly applied to anyone who expresses a strong dislike for homosexual behavior. But those of us who consider the practice of homosexuality wrong from a biblical and moral standpoint, who do not believe that it is a legitimate or healthy Christian lifestyle, and who oppose the ordination of people who practice it, are not necessarily homophobic. We oppose fornication, but are not afraid of fornicators. We oppose adultery, but are not afraid of adulterers. We oppose homosexuality, but are not afraid of homosexuals.

"Civil rights" are not at issue when objections are raised concerning the ordination of persons engaged in unrepentant homosexual practice. Christian ministry is not a civil right. Therefore, ordination to Christian ministry is not a civil rights issue.

COMPASSION IS NEEDED: We are dealing with human lives.

All have sinned and fallen short of the glory of God. We do not presume to be any less culpable than those who practice homosexual behavior. Persons who manifest homosexual behavior deserve the same compassion and care due all the people of God. We believe the most compassionate stance is one that does not encourage the homosexual lifestyle but, rather, endeavors to minister to those who struggle with it.

We are aware that there are people within the Church who are cruel and unjustly prejudiced toward homosexuals. The church must resolutely condemn that attitude. We must be guided by Jesus' command to love others as we love ourselves. The church must be a place where all people, without regard to their particular sins, are free to struggle openly with their beliefs and feelings.

CONVICTION IS ESSENTIAL: Our conviction is grounded in the Word of God.

The issue of ordination is not about whether standards are to be maintained, but rather about what the standards should be and by what authority they are governed. We believe that standards should be set and maintained by the Word of God, the principal authority for all of Christian life and service. We believe that those who favor the ordination of persons engaged in homosexual practice cannot do so by appealing to the Bible as their principal authority. In a world where many different voices compete for our attention and obedience, we must hear and obey the Word of God as attested to in Scripture and the confessions of our church.

THE BIBLICAL AND CONFSSIONAL WITNESS: The Bible is unambiguous in its affirmation of the male-female covenantal sexual relationship and its condemnation of homosexual practice.

There is a biblical mandate for sexuality. The Genesis creation accounts, the Song of Solomon, the nuptial imagery in Hosea and the texts pertaining to the covenantal nature of God bear witness to God's blessing of the male-female covenantal sexual relationship. The Bible also upholds celibacy in the single life.

Homosexual practice presupposes the unwillingness or the inability to commit oneself either to the intimate and permanent bond between partners who are by nature unalterably different or to a life of celibacy. Homosexual union cannot reflect the bond between God and God's people or Christ and his Church which is a union of partners who are by nature unalterably different.

The Bible affirms the male-female covenantal sexual relationship.

"So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply.'"

-Genesis 1.27-28a (NRSV)

"Have you not read that the one who made them at the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. Therefore what God has joined together, let no one separate."

- Matthew 19.4-6 (NRSV)

SPM, 1993

The Bible rejects homosexual practice in both the Old and New Testaments.

"You shall not lie with a male as with a woman; it is an abomination."

- Leviticus 18.22 (NRSV)

"Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error."

- Romans 1.24-27 (NRSV)

The apostle Paul insists that homosexual practice is the consequence of idolatry, the exchange of the worship of God alone for the worship of creatures.

In *The Book of Confessions* (4.087) the Heidelberg Catechism, within the context of its statement regarding humanity's ungrateful response to God's grace in Jesus Christ, rejects unrepentant homosexual practice.

Question 87. Can those who do not turn to God from their ungrateful, impenitent life be saved?

Answer. Certainly not! Scripture says, "Surely you know that the unjust will never come into possession of the kingdom of God. Make no mistake: no fornicator or idolater, none who are guilty either of adultery or of homosexual perversion, no thieves or grabbers or drunkards or slanderers or swindlers, will possess the kingdom of God." (from I Corinthians 6.9)

THE CHRISTIAN IDENTITY: We are created in the image of God and our primary identity is as children of God.

We acknowledge Jesus as Lord and Savior, bear witness to him and not ourselves, and we ultimately seek to do the will of God and not our own will. Many groups throughout history have substituted other agendas for this central agenda of the Church. Our primary identity rests in our relationship of obedience to God through Jesus Christ in the power of the Holy Spirit. "Homosexual" and "heterosexual" are not terms descriptive of the fundamental Christian identity. As Christians we confess and repent of our sins and our identity rests in our relationship with God whom we worship and serve. We are made new, transformed and called to live lives of obedience to the Gospel.

As children of God our first mandate is to love God with our whole heart, soul, mind and strength and to love our neighbors as ourselves. To love God is to obey God's commandments. God's commandments concerning sexual behavior are clear and we must stand on the firm foundation of the Scriptures while recognizing and giving ear to the human pain and struggle which surrounds this issue.

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Diogenes Allen, Professor
Richard S. Armstrong,
Emeritus

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David Willis-Watkins,
Professor

Geoffrey M. Williams

Marjone A. Williams

Michael R. Wilson

Stephen M. Wise

David F. Wright, CTI

Joseph Yoon

Suee Yan Yu

Princeton Theological Seminary
Princeton, New Jersey
in the Spring of 1993

Presbyteries' Cooperative Committee on Examinations for Candidates will have two returning members and two new members. Returning for another term are the Rev. Richard J. Oman, Pittsburgh, and the Rev. Lamar Williamson, James. New members are the Rev. Henry E. Fawcett, Seattle, and the Rev. Daryl Fisher-Ogden, San Fernando.

Jerry L. Van Marter

93343

WIDOW'S MITE ARRIVES

LOUISVILLE, Ky.—Budget cuts and denominational restructurings come and go, but the faith of some Presbyterians remains eternal.

On May 12, a letter was delivered to the Rev. Andrea Pfaff, director of the Evangelism and Church Development Ministry Unit. The letter had been forwarded from New York. It was addressed, in an obviously elderly hand, to Division of Evangelism, Board of National Missions, 475 Riverside Drive, New York 27 (obviously from a pre-Zip Code Presbyterian), New York.

Inside the envelope was a sheet of notebook paper upon which was scrawled the single word "offering." The envelope also contained two quarters.

Pfaff said the 50 cents will be deposited in extra commitment giving account #48289: "Presbyterian Evangelism and Church Development -- Our Extra Commitment in the 90's."

Jerry L. Van Marter

NEWS Presb Ch U.S.A.
(Louisville)
May 21, 1993

93351

PRINCETON DECLARATION RELEASED

LOUISVILLE, Ky.—A Princeton Seminary Declaration upholding the PC(USA) in the decision not to ordain individuals engaged in homosexual practice was released this week.

It begins "At the outset, it is important to acknowledge and respect the power of language to shape, form and influence the way we think, feel and believe. We recognize that the current debate within the Presbyterian Church (U.S.A.) concerning the ordination of those engaged in homosexual behavior has often given rise to language that serves to misinform and inflame. We uphold the decision of the PC(USA) against the ordination of persons engaging in unrepentant homosexual practice. The position of the church is clear."

It continued, "The term 'homophobic' is often carelessly applied to anyone who expresses a strong dislike for homosexual behavior. But those of us who consider the practice of homosexuality wrong from a biblical and moral standpoint, who do not believe that it is a legitimate or healthy Christian lifestyle, and who oppose the ordination of people who practice it, are not necessarily homophobic. We oppose fornication, but are not afraid of fornicators. We oppose adultery, but are not afraid of adulterers. We oppose homosexuality, but are not afraid of homosexuals."

"Civil rights are not at issue when objections are raised concerning the ordination of persons engaged in unrepentant homosexual practice. Christian ministry is not a civil right. Therefore, ordination to Christian ministry is not a civil rights issue."

In addition to the council, slates are not yet full for the Advisory Committee on the Constitution, the Advisory Committee on Litigation, the Committee on Representation, the Permanent Judicial Commission, and the Montreat Board of Directors.

The slate of 10 nominees to the Board of Pensions includes five incumbents and five new members.

Holdovers (and their presbytery) being renominated are Stanley Anderson, Denver (the committee is recommending that the standing rules be suspended so Anderson can be elected to a third term); Julie Bloss, Grace; Lawrence Conway, Maumee Valley; Beverly Dodson, Sheppards & Lapsley; and James A. Tilley, Hudson River.

Newcomers being nominated are Beach B. Hall, Mackinac; the Rev. William F. Henning, Arkansas; David B. Johnson, Giddings-Lovejoy; the Rev. Isaiah Jones Jr., Pacific; and Christopher Smith, Southern New England.

Three of the 14 persons being nominated to the board of trustees of the Presbyterian Foundation are new nominees. They are Areta Crowell, San Fernando; the Rev. John Evans, Grace; and Harry H. Kim, Seattle.

The 11 incumbents being renominated for a second three-year term are James R. Bellatti, Cimarron; Chapman B. Cox, National Capital; Edwin F. Demeritte, Tropical Florida; Edith L. Heard, Giddings-Lovejoy; Georgette Huie, San Francisco; Bridget Piper, Inland Empire; the Rev. Eunice B. Poethig, Western New York; W. Taylor Reveley, James; the Rev. Donald B. Register, Chicago; Gladys M. Williams, Sheppards & Lapsley; and the Rev. W. Frank Harrington, Greater Atlanta.

Seven new nominees and three holdovers are being proposed for the National Committee for the Self-Development of People.

The incumbents are Max Cordova, Santa Fe; Olga Hawkins, Central Washington; and Nancy Boutelle, Milwaukee.

New members, if elected, will be the Rev. Betsy Alden, Santa Fe; the Rev. Daniel M. Garza, Mission; Michele Collier Grant, New York City; Susan Meredith, Cascades; Francisco Ramos, a non-Presbyterian from Chicago; Dorothy Loyer, Western Colorado; and Ruth Warren, representing the Synod of Southern California and Hawaii.

All three nominations to the Committee on the Office of the General Assembly are incumbents. They are Robert Adcock, Grace; the Rev. Louise Armstrong-Patriquin, Milwaukee; and William R. Fall, Wabash Valley.

Graham Carothers is being renominated for a second term on the Advisory Committee on Church Property. Two new members being nominated are Richard Kiefer, Baltimore, and Margaret Watkins, Grace.

The only new member being nominated to the Committee for the Presbyterian Historical Society is the Rev. Robert E. Blade, Hudson River. Four holdovers being renominated are Doris C. Gaston, Grand Canyon; Phyllis Irshay, Riverside; Virginia Rainey, Cascades; and Cheryl Thurber, Memphis.

The paper goes on to address the need for compassion and states that "all have sinned and fallen short of the glory of God." The paper further maintains in detail that "our conviction is grounded in the Word of God." It points out "The Bible is unambiguous in its affirmation of the male-female covenantal sexual relationship and its condemnation of homosexual practice."

It also addresses the Christian identity in additional detail and ends with "As children of God our first mandate is to love God with our whole heart, soul, mind and strength and to love our neighbors as ourselves. To love God is to obey God's commandments. God's commandments concerning sexual behavior are clear and we must stand on the firm foundation of the Scriptures while recognizing and giving ear to the human pain and struggle which surrounds this issue."

Signatures include Thomas W. Gillespie, president; Fred W. Cassell, vice president; Harry A. Freebalm and Steven Y.S. Jhu, Chase S. Hunt, and David Crawford, administrators; Richard S. Armstrong, Cullen I.K. Story, and Samuel Hugh Moffet, and Bruce Metzger, emeritus; Konrad H. Masas, dean; B.F. Palmer, trustee; nine professors and 95 others.

Marj Carpenter

93347 CHURCH WORLD SERVICE SHIPS MEDICINES TO CUBA

LOUISVILLE, Ky.—Church World Service sent 1,650 pounds of medicines and vitamins to the Cuban Ecumenical Council in Havana May 8 by air from Miami. The items have been assembled in response to specific needs identified by the Cuban churches.

The shipment includes \$7,005 worth of B vitamins for the treatment of a nutritional deficiency resulting in blindness, along with antibiotics, anaphylactics, anesthetics, cardiovascular and dermatological medicines obtained through Intercurch Medical Assistance. The goods, destined for children's hospitals and Protestant and Catholic homes for elderly persons, brings the total donated value of CWS humanitarian aid to Cuba to \$217,225 (60.7 tons) since the first shipment a year ago. CWS has a license from the U.S. Commerce Department to send \$500,000 worth of aid during the two-year period that ends April 1994.

"Over the past 11 months, we've sent an average of one shipment every three weeks," said Vicky Furio, assistant to the director, CWS Latin America and Caribbean Department, New York, "which means it has been a systematic response to the needs of the Cuban people." The most recent shipments, in late April, included cancer medicines, 36,885 pounds of canned beef and 2,384 pounds of powered milk.

Church World Service is a ministry of the Church World Service and Witness Unit of the National Council of Churches. CWS works in more than 70 countries around the world including the United States in the areas of relief, development and refugee assistance.

Marj Carpenter

93341 NEW CHURCH DEVELOPMENT RETREAT DRAWS CROWD

HOUSTON—More than 200 pastors and their spouses from 14 synods and 69 presbyteries gathered here April 16-19 for the Evangelism and Church Development Ministry Unit's 1993 annual New

Church Development Pastor/Spouse Retreat.

About 100 new church developments were represented. The current diversity of new church development in the Presbyterian Church was reflected in the nine different languages spoken by participants.

Worship highlighted the gathering, which had as its theme "Creative Worshiping Communities."

Services were led by the Rev. Virgil Cruz, professor of New Testament at Louisville Presbyterian Theological Seminary; Milton Chiu, professor of religion at Ithaca (N.Y.) College; and the Rev. Andrea Pfaff, director of the ministry unit.

Courses offered during the conference included "Appropriating God's Renewal, Equipping God's People, Accepting God's Mission: Strategies for Becoming a Creative Worshiping Community," taught by Cruz; "How to Create Worshiping Community," taught by Chiu; and "An Infrastructure that Supports Worship Attendance--Small Groups from Day One: How to Organize Your Church Around Lay-led Cells," taught by the Rev. Glenn McDonald, pastor of Zionsville (Ind.) Presbyterian Church.

Also, "Ordering Your Personal World for Worship Leadership," taught by the Rev. H. Stanley Wood, associate for church growth and new church development in the ministry unit; and "Building Strong Families in the 90s," taught by the Rev. John Yates, rector of The Falls Church (Va.) Episcopal Church, and his wife and co-author, Susan.

The conference also featured 15 workshops on various aspects of new church development ministry.

Jerry L. Van Marter

93357 ECUMENICAL CONSULTATION FOR YOUNG WOMEN HELD

CHICAGO—Thirty-five women gathered April 29-May 2 for the first national ecumenical consultation for young women sponsored by Church Women United.

Participants represented 10 denominations and faith communions. Two-thirds of the participants were women aged 24-35. Presbyterian Church (U.S.A.) representatives were Danelle Crawford, a student at University of Dubuque Theological Seminary, and Amanda Smith, the Women's Ministry Unit program assistant at the Presbyterian U.N. Office. Jeanne Matt of Phoenix represented the Women's Ministry Unit.

The young women identified needs in the church for their peer group. They called for developing leadership opportunities, cultivating intragenerational and intergenerational linkages among women, stressing diversity and inclusivity, connecting spirituality and social justice, approaching Scripture through the lens of women, and developing nurturing and mentoring relationships.

Other challenges facing young women are balancing career, family, friends and church, plus a full range of societal issues.

MLK Community Shopping Center, Mobile, Ala.: \$25,000 to develop a shopping district in a community that currently has none.

Citizens Empowerment and Housing Project, Webb, Miss.: \$30,000 to create affordable housing for low income African American residents of the community.

Community Enterprise Development, Jackson, Miss.: \$30,000 to enable residents of a poverty-stricken area to become producers/owners of a garment factory.

1425 T Street Cooperative, Washington, D.C.: \$60,000 to renovate a building owned cooperatively by nine families.

Eastern Carolina Organization for Community Concerns on Environment and Equity, Wilson, N.C.: \$30,000 to enable a group of poor people to address federal, state and local governments concerning unsafe sanitation conditions that exist in contaminated wells, radon in drinking water, the stench from landfills, toxic waste emitted from incinerators and large hog farms.

Sonoma County Faith-Based Community Organizing Project, Sebastopol, Calif.: \$30,000 to buy equipment to start landscaping and home health care cooperatives.

Jerry L. Van Marter

93375

PRINCETON DECLARATION DISPUTED

LOUISVILLE, Ky.—Nineteen faculty members and six administrators at Princeton Theological Seminary have issued a rebuttal to a "declaration" made last week by another group of Princetonians that supported the Presbyterian Church's policy prohibiting the ordination of gay and lesbian persons (see News Briefs, May 21, #93351).

"A Princeton Declaration' demands a response from others of us at Princeton Seminary," the May 25 document states. "Though the framers of (the declaration) did not intend this to be the case...(the declaration) conveys the impression that it is an official and representative statement of Princeton Seminary."

The responders claimed that the declaration was a private statement that was not widely circulated and was signed by "a small percentage of those connected with Princeton Seminary..." "What is very clear to us is that the positions expressed in 'A Princeton Declaration' in no way represent a consensus view at Princeton Theological Seminary," their rebuttal stated.

The rebuttal expressed the hope that "the Presbyterian Church...will carefully rethink its position on the matter of ordination and that the PCUSA will remove its earlier 'definitive guidance' on this issue..."

The responders objected to the declaration's claim that support for homosexual ordination cannot be justified by the Bible. "Such a view is simply untrue and is dismissive of those who hear in the Scripture a word that is different from the opinions contained in 'A Princeton Declaration'," the response declares.

Signers, in addition to the faculty members, included administrators the Rev. Lillian

McCulloch Taylor, David Wall, the Rev. Barbara Cbaapel, the Rev. Michael E. Livingston, Paul R. Powell and the Rev. Dean E. Foose.

Jerry L. Van Marter

93388 SHENANGO CHURCHES SEND LETTER OF COMPLAINT

LOUISVILLE, Ky.—A concerned group of pastors of the Shenango Presbytery sent a letter of complaint to every church in the presbytery declaring:

1) In the light of the rejection of the Report on Human Sexuality by the 1991 General Assembly, and

2) The (anticipated) vote to maintain the principle of "Definitive Guidance" by the 1993 General Assembly,

We therefore request that all General Assembly national and regional staff members and employees who support the cause of the ordination of self-affirming, practicing homosexuals in the Presbyterian Church (USA) cease and desist their efforts of said support.

If said staff and employees find themselves unable to support the positions of the General Assembly in these matters, we respectfully call for their resignations or dismissals.

Marj Carpenter

93378 PASTOR TELLS OF "AWFUL ECONOMIC CONDITIONS" IN CUBA

LOUISVILLE, Ky.—A Cuban Presbyterian pastor traveling the United States in a delegation of religious leaders visited the Presbyterian Center May 21, the same day The New York Times reported that 26,000 Cuban people are visually impaired due to malnutrition.

"There is real suffering in our country today due to the awful economic conditions," said the Rev. Carlos Camps, pastor of Central Presbyterian Church in Matanzas, and former general secretary of the Presbyterian Church in Cuba.

A 30-year, U.S.-imposed trade embargo and Cuba's decline in trading with former Soviet bloc nations have contributed to a 50 percent decline in the country's economy in the past two years. Camps noted reports that people are partially blinded probably from a lack of vitamin B1, thiamine. Despite the unfortunate nature of the epidemic, he believes that the way the situation is being handled is "a good signal."

The Pan American Health Organization in Washington has sent nine experts to Cuba to investigate. Camps believes this a sign of "cooperation" between the two countries.

The delegation of 10 Cuban religious leaders visited the United States May 13-25. The group was co-sponsored by the Interreligious Foundation for Community Organizing, Pastors for Peace and the National Council of Churches.

I. PREFACE

A. TASK AND STRUCTURE

With their assimilation into American society, many Korean-Americans have encountered and struggled with the issue of homosexuality. Coming from a different ethnic culture, many have grappled with the question of the church's role in regard to homosexuality. Numerous issues have been raised over how Korean presbyterians should deal with and minister to homosexuals.

No controversy in the recent history of the Presbyterian Church has continued so long and remained as intense as that over the ordination of homosexual persons. The intensity and persistence of these reactions and counter-reactions have taken up much valuable time and energy of governing bodies at all levels. Furthermore, much misinformation and confusion have had deleterious repercussions on the local ministry and mission of the Church. The Korean-American congregations, along with many other non-Korean congregations, are among those who are most seriously affected by the proceedings and actions on this issue. In order objectively to examine the issues involved, the Steering Committee of the National Korean Presbyterian Council (NKPC) established a Special Committee with the specific responsibility to interpret past actions of General Assembly on the issue of ordination of homosexuals in the Church and to bring about recommendations clarifying the position of Korean-American congregations. The following members, with diverse backgrounds and expertise in various fields, were elected to serve:

Clergy: Yun-gil Lee, Jong Hyeong Lee,
David H. Chai, Hyun Chan Bac,
Jung Mi Han, Soon H. Chung.
Lay: Duk-Won Park, Eun Soon Lee,
Moon He Lee
Ex Officio: Sun Bae Kim

The committee meeting was held at Newark from April 30 to May 1, 1993. Moon He Lee was elected as the chairperson, and Soon Chung was elected the secretary of the committee.

B. PROCEEDINGS

The committee studied and evaluated a variety

of official and unofficial documents produced within the past two decades on the issue of human sexuality and ordination, including the General Assembly's own report of *The Church and Homosexuality* (1978). Several Korean-American teachers, scholars and ministers analyzed and examined supporting documents. The committee also examined the serious impact of this issue and its potential damage to the 40,000 members in 310 rapidly growing Korean-American congregations as well as to the 2.8 million members of the Presbyterian Church (USA) as a whole.

II. HISTORICAL BACKGROUND

In 1976, the Presbyteries of New York City and the Palisades overtured the 188th General Assembly (GA) to give definitive guidance concerning the eligibility for ordination to self-acknowledged, practicing homosexual persons. These overtures drew a considerable response from the denomination, which had declared at the 182nd GA (1970) that "homosexuality is a sin." They also said, "it would at the present time be injudicious if not improper for a presbytery to ordain to the professional ministry of the gospel a person who is an avowed practicing homosexual (*Minutes, 1976, Part I, pp.111-112*)."

Realizing the need to reexamine and refresh the Church's theological understanding of homosexuality in the light of God's revelation to us in Jesus Christ, and new data and hypotheses in psychology, sociology, and biological sciences, the 188th GA (1976) of the United Presbyterian Church of USA (UPCUSA) formed a task force to study the issue. After two years of study, it generated a conflicting report, the majority being in favor of remitting the question of homosexual ordination to lower governing bodies without an explicit prohibition by the GA, and the minority favoring for an authoritative guideline to preclude the ordination of self-affirming, practicing homosexual persons. After reviewing the task force's findings, the 190th GA (1978) stated,

We conclude that homosexuality is not God's wish for humanity. This we affirm, despite the fact that some of its forms may be deeply rooted in an individual's personality structure. Some persons are exclusively homosexual in orientation. In many cases homosexuality is

more a sign of the brokenness of God's world than of willful rebellion. In other cases homosexual behavior is freely chosen or learned in environments where normal development is thwarted. Even where the homosexual orientation has not been consciously sought or chosen, it is neither a gift from God nor a state nor a condition like race; it is a result of our living in a fallen world. (*The Church and Homosexuality*, p.58)

Based upon this conclusion, the 190th GA offered presbyteries and sessions the following definitive guidance:

That unrepentant homosexual practice does not accord with the requirements for ordination set forth in Form of Government...It is indispensable that, besides possessing the necessary gifts and abilities, natural and acquired, everyone undertaking a particular ministry should have a sense of inner persuasion, be sound in faith, live according to godliness, have the approval of God's people and the concurring judgment of a lawful judicatory of the Church. (*The Church and Homosexuality*, p.61)

In the following year, the same conclusion was drawn by the 119th GA (1979) of the Presbyterian Church in the United States (PCUS).

For several years following the union, the GA of the PC(USA), in response to various circumstances, repeatedly and consistently reaffirmed the previous rulings of the UPCUSA and PCUS. Recently, in 1991, the 203rd GA declared that "We continue to abide by the position of the General Assemblies of 1978 and 1979 regarding homosexuality."

We have kept this background in mind throughout our study of the issue of homosexuality.

III. FINDINGS

A. BIBLICAL/THEOLOGICAL PERSPECTIVES

Perhaps the most alarming trend reflected in this controversy is the diminution, or even desertion, of biblical authority. Instead of searching for an answer in the Word of God, there are signs of a willful preference for scientific theorems over biblical

teachings.

We believe, however, in the authority of Scripture as confirmed and affirmed by our Presbyterian Creeds, Constitution, and the Reformed tradition. Previous studies (e.g., *The Church and Homosexuality*) have done extensive study on the biblical interpretation of homosexuality. We agree with the 1978 and 1979 resolutions in their examination of scriptural passages dealing with homosexuality. Having ourselves examined all the scriptural references touching on this issue (Gen.1-3; 18-19; Lev. 18:22; 20:13; Judges 19; Rom 1:26-27; 1Cor. 6:9-11; 1Tim. 1:9-11; Jude 7), we find that nowhere in the Bible is homosexuality condoned, approved or encouraged; rather, it is described as a violation of God's creation. Homosexual conduct, whether through consent or coercion, is not in agreement with God's creative order. The Scriptures never speak positively of homosexuality but clearly condemn it as sin.

Therefore, based upon biblical interpretation, we confirm and affirm the conclusions of previous GA rulings and resolutions.

B. CULTURAL PERSPECTIVES

We affirm that sexual desire and its legitimate expressions are the manifestations of God's merciful gift to humankind. The Bible, however, teaches in unmistakably clear terms that sexual intercourse shall be practiced only within the covenant of marriage between one man and one woman, not only as a means of procreation, but also as an act of love, companionship and comfort.

We also learn from the Scriptures that human love, both emotional and physical, mirrors Christ's faithfulness, forgiveness, and unconditional love toward his church. Thus, sexual activity is more than an expression of desire; it is to be respected as a representation of Christ's presence in our lives.

The church at every level of its ministry must openly offer acceptance and assistance to all people regardless of gender, race, age, marital status and sexual orientation. However, the ministry of the church is to provide guidance and encouragement toward a healthy Christian lifestyle and not to condone or rationalize fallen human conditions.

Homosexuality is not new; it was a contemporary issue at the time of Scripture writing. And the Scriptures themselves have provided definitive guidelines on these issues. In the contemporary society, the church needs to continue to uphold these moral guidelines for people to follow.

In the midst of a diverse society of various cultures, norms and mores, the church needs to be a biblical witness for Jesus Christ. Jesus, in the diverse culture of his day, accepted and healed the people whom he encountered. At the same time, he challenged them to live in a different way.

Our response to practicing homosexuals should therefore be to minister and reach out to care, love, nurture, encourage, embrace, and heal (Book of Order, G-4.0400), while at the same time calling them to repentant faith in Christ and loving obedience to God's will.

While we denounce crimes of prejudice, fear, hatred or violence committed against homosexuals or any other person or group, we cannot simply equate homosexuality issues with the struggles of ethnic minorities or women. The claim of some homosexuals to be a "minority" in the same sense as a race or ethnic group is not valid. The Bible never defines race or gender as moral issues, as it does with homosexuality.

Some people have argued to approve homosexual ordination by reason of diversity and inclusiveness. However, we interpret "diversity and inclusiveness" as pertaining to race, sex, age, marital condition (married, single, widowed, divorced), or disability (Book of Order, G-9.0104). Thus, we find that homosexuality cannot be included under such a heading. The Bible classifies homosexual conduct as sin (Romans 1:26-32). We therefore find that any movement within the Presbyterian Church, whether for acceptance of homosexual conduct as morally neutral under the guise of "inclusiveness" or for the accommodation of non-biblical religious beliefs and practices under the banner of "diversity," challenges the "Historical Principles" (G-1.0300) affirmed by our Constitution, among them "that the Holy Scriptures are the only rule of faith and manners."

We believe that Jesus wants the ordination of ministers to be a sign of hope to the church and the world. Therefore, we believe that God does not

condone ordination of self-affirming, practicing homosexual persons.

C. POLITY ISSUES

If the decision whether to ordain homosexuals were left to each presbytery and congregation, our entire denomination would be affected. The decision of one congregation or presbytery to ordain a homosexual person could and would be seen as representative of the denomination as a whole (G-9.0103). Taking this course would invite a particular part of the Church to commit the whole Church to a new set of moral standards without the whole Church's deliberately "sitting under the Word" and testing this decision that affects the lives of all as well as our faithfulness as part of the church of Jesus Christ. We would also be encouraging different parts of the Church to go in different ways, so bringing further disconnection. Decentralization on this issue would encourage disconnectionism, thus jeopardizing the Presbyterian Church as a denomination. The Book of Order provides that such a controversy as that over the issue of ordination of homosexual persons should be "decided by the collected wisdom and united voice of the whole Church" (G-1.400).

In relation to the recent overtures concerning the rights of lower and middle governing bodies, we find that the current provisions are adequate to guide the Church. The Book of Order, preserving the essence of our Presbyterian heritage, states, "The jurisdiction of each governing body is limited by the express provisions of the Constitution, with the acts of each subject to review by the next higher governing body" (G-9.103; also G-4.0301f).

D. EDUCATIONAL ISSUES

We encourage all members to participate actively in caring for and serving the homosexual community. We discourage any forms of prejudice and discrimination against homosexuals. We need to show the love that Christ showed to all sinners and educate the members on accepting and providing care to all people regardless of conditions and status.

In regard to seminary education, the blind openness to homosexuality expressed by some seminary professors and students has given us great concern. We believe that Presbyterian seminaries should demonstrate greater respect to the

for

denomination's stands on homosexuality. We also encourage seminaries to provide a broader spectrum of curriculum on Presbyterian heritage and polity stands.

E. SCIENTIFIC DATA

Etiology. Although scientists within the last several years have identified neurobiological markers associated with homosexuality, the current scientific knowledge offers no clue about the cause(s) of homosexual orientation. Animal studies suggest that aberrant prenatal development (e.g., altered hormonal states) may be associated with sexual preference later in life, but this phenomenon bears no relationship with dispositions in genetic materials. We have also learned that neither social learning theories nor social evolution perspectives provide satisfactory answers to the cause of homosexuality.

Prevalence. Recent studies show the homosexual population to be only 1-2%, much lower than the previous figure of 10% given in the Kinsey report which provided demographic baseline to the previous denominational studies, including *The Church and Homosexuality* report. The low rate, however, should not provide bases for justification for prejudice against homosexual individuals.

IV. CONCLUSION

We cannot allow any special interest group to decide for the whole denomination on this issue of homosexuality and ordination.

The Special Committee on Homosexuality and Ordination of the National Korean Presbyterian Council (NKPC) supports the conclusion of the 190th GA of the UPCUSA that

...homosexuality is not God's wish for humanity...(Whether or not) the homosexual orientation has been consciously sought or chosen, it is neither a gift from God nor a state nor a condition like race; it is a result of our living in a fallen world.

Based on this conclusion, we also support the recommendation that "unrepentant homosexual practice does not accord with the requirements for ordination."

V. RECOMMENDATIONS

A. The sessions of the Korean American churches should educate their congregations and advocate the Presbyterian stance on homosexuality.

B. We urge all congregations to identify the need for and to develop outreach programs to accept and heal homosexual persons.

C. We ask each congregation to pray earnestly for the GA to stand firm on its biblical principles, as well as for the Church to provide guidance, transformation, healing and ministry to all people.

D. Ordination of homosexuals is not acceptable in accordance with GA rulings. We recommend all governing bodies to respect and implement the previous GA rulings in regard to homosexual ordination.

E. We encourage the GA to uphold its directives concerning homosexuality and ordination and the Permanent Judicial Commission's rulings on the ordination of homosexual persons.

F. While we encourage congregation-based ministry, we recommend the GA not to approve the overtures which advocate the transfer of GA authority to determine ordination requirements. The passage of such overtures would violate the fundamental principles of Presbyterian heritage.

G. As persistent and intense reactions make the Church increasingly polarized and divided, we urge all parties to exercise the utmost forbearance.

H. We recommend that the GA enhance ways to promote peace and unity within the Church through connectionalism.

I. We recommend all governing bodies to affirm the sanctity of the marriage covenant between one man and one woman as a God-given relationship to be honored by marital fidelity.

J. As the debate on this issue intensifies, it causes disunity within the Church and consumes much of the valuable time and energy of our governing bodies. We urge the GA and all governing bodies to refocus their attention and resources to other urgent and relevant issues such as church growth and the spiritual renewal of our members.

Andrews said former eastern bloc churches want respect from North American Christians. He said para-church and non-denominational religious groups are moving into those countries, with disregard for the churches that survived despite communist governments.

"In the Reformed tradition, the concern for unity is one of the primary drives. If we talk about serving a God for all people -- a higher power beyond the obligations of citizenship -- what excuse is there to divide a church, just because people have different citizenships?" said Andrews, reflecting on the pain of the churches in the eastern bloc due to political turmoil. He said that question exists, too, for U.S. and Canadian Christians.

Alexa Smith

93571 STUDY DOCUMENT ON DEVELOPMENT RELEASED

LOUISVILLE, Ky.--Preparing for a major policy statement on sustainable development that will be submitted to the 207th General Assembly (1995), the Advisory Committee on Social Witness Policy has released a study document on the issue for churchwide consideration.

The document was produced by the committee's Task Force on Sustainable Development, Reformed Faith and U.S. International Economic Policy. According to interim coordinator Ramona McKee, "the church is invited to use the document, return comments and make suggestions between now and Aug. 12, 1994.

Thirteen study sessions are outlined in the document. Each session is carefully designed, said McKee, and reading materials are included in the packet. Each session begins with a Biblical theme upon which the study is built.

The study asks questions about environmental and community development as well as economic, foreign and church policy. Included is a "user friendly" response form for study groups to return to the committee.

The study document may be obtained by calling Bonnie Hoff in the committee office, (502) 569-5823, or by writing to the Advisory Committee on Social Witness Policy at 100 Witherspoon St., Louisville, Ky. 40202-1396.

Jerry L. Van Marter

93573 NOMINATING COMMITTEE MANAGER ANNOUNCES RESIGNATION

PHILADELPHIA--Jean Elliott, longtime coordinator of the General Assembly Nominating Committee, has announced her resignation, effective Dec. 1.

Elliott's announcement comes on the heels of a decision by the Committee on the Office of the General Assembly to move the nominating committee office from Philadelphia to Louisville and to combine the coordinator's position with manager of moderatorial staff services.

"I would have to apply for this new position which is more responsibility, less salary and a move to Louisville, so I have decided not to apply," said Elliott, 58.

She has staffed the nominating committee for nine years. "It is with great joy and satisfaction that I can look back at a ministry with a variety of Presbyterians... I do believe that God will continue to use me in some form of ministry in this great church that we love," Elliott said.

Jerry L. Van Marter

93574

CHRISTIAN REFORMED KOREANS BREAK AWAY

LOS ANGELES—More than half of the Korean members of the Christian Reformed Church are leaving to form a new denomination. Prior to the secession, CRC statistics listed 47 Korean churches with a total of 7,404 members, nearly all in California.

According to the Rev. John E. Kim of the Los Angeles Korean Church, formerly the second-largest congregation in the CRC, 14 Korean CRC churches have committed to the new denomination so far, accounting for almost 50 percent of the CRC's Korean membership.

Including two large independent churches which are also joining, the new denomination already has more than 5,600 members. Contrary to earlier reports, no Presbyterian Church (U.S.A.) congregations are involved in the new denomination.

On Sept. 13, five Korean CRC congregations and one independent Presbyterian church met to form the Presbytery of Los Angeles of the new denomination, tentatively named the Christian Presbyterian Church. The presbytery's membership is 3,500.

Three other presbyteries will be formed in northern Los Angeles, San Francisco, and the rest of the country (with its headquarters in Kalamazoo, Mich.).

The new denomination will hold its first General Synod meeting Oct. 18 in Los Angeles.

According to Kim, the precipitating event causing the secession was the alleged refusal of the CRC to remove a minister who declared himself to be a homosexual. "That offends me so much," Kim said.

Kim, the unquestioned leader of the new denomination, served as dean of the influential Presbyterian General Assembly Theological Seminary in Seoul, Korea, from 1966-75.

Jerry L. Van Marter
with information from John Elliott, "The Christian Observer"

93580

COAST-TO-COAST THEOLOGICAL EDUCATION EVENTS SCHEDULED FOR NORTHWEST

LOUISVILLE, Ky.—The eleven theological institutions of the Presbyterian Church (U.S.A.) are hosting 1993 Northwest Coast-to-Coast, which consists of three separate events held in Portland, Ore.; Spokane, Wash.; and Seattle. The purpose of the events is to give people living in the Northwest who may be considering a call to ministry the opportunity to learn about the theological schools of the PCUSA and to visit with representatives of the schools. Coast-to-Coast is presented in partnership with the synods of Alaska-Northwest and the Pacific.

In winter, the floors
can get quite **HOT**



Feet is regarded



Koreans eat with
Chopsticks & Spoons



South Korea is
about the same
size as
Kentucky



Never get in Cars
called private taxis



KOREA

25

FASCINATING FACTS

Bottles Everywhere
floating in them



on its geog-
raphy:
Seoul, the
capital of
South
Korea, sits
just 680 miles (1,100 km)
from Beijing and 870 miles
(1,400 km) from Tokyo.

6. If you're a hiker, head for
Sorak-san (Seolag) National
Park—waterfalls, majestic
treks, cable car rides, and
Hundulbawi Rock await.

7. Korea's spoken language
is a branch of the Ural-
Altaic group, which
includes Finnish, Turkish,
and Hungarian. Its unique-
ness has helped preserve
Korea's cultural identity.

8. If you haven't mastered
eating with chopsticks,
you're in luck. Koreans eat
with chopsticks and spoons.

9. The famous Korean
grandfather figures,
harubang, come from
Cheju-do, an island off
Korea's southern tip. →

Every Arbor Day Millions
of Koreans plant trees



Hotes Lotte
Disco
the hottest of the
HOT



borders closed to
foreigners in 19th c.



HERMIT
King dom

green onion
pan cakes



ORANGE
PEOPLE



1. Koreans call their country "The Land of Morning Calm."

2. Today, Seoul stands as the world's fourth largest city. It has a sprawling population of 16,268,000 (1990), just behind that of Sao Paulo, Brazil, and ahead of New York.

3. A must stop on any Korean itinerary is Kyongju (Gyeongju). It was the capital of the Silla Dynasty from 57 B.C. to the 10th century. Today its park-like setting is full of pavilions, tombs, fortress walls, temples, grottoes, and lakes.

4. Whatever you order in a Korean restaurant will always be accompanied by the national dish, *kimchi*. It's made from fermented Chinese cabbage, garlic, ginger, and chili.

5. Korea's history centers

Illustration by STEVEN GUARNACCIA

haejang-guk, hangover



Remedy

ON LOCATION

They are carved from pumice stone and range in size from a few inches to over six feet tall.

10. Korean houses and inns use an under-floor method of heating (*ondol*) in the winter months. The floors can get quite hot, so watch where you leave your belongings.

11. South Korea (38,031 sq. miles; 98,500 sq. km) is about the same size as Kentucky, with a population (43,200,000 est. mid-1991) that's just a bit larger than Spain's.

12. More than half of all Koreans are named Kim, Park, or Lee—of which the latter can be pronounced Yi, Rhee, or Ee in English. There are only some 200 family names (surnames) in Korea, and they are always placed first.

13. Korea's traditional drink is *makkoli*, a beer made from rice. It is thick, milky-colored, and never filtered like other drinks. The other popular drink is *soju*, a kind of moonshine. It's distilled from grain or potatoes, carries a real kick, and has a taste reminiscent of grain alcohol.

14. The best day trip out of Seoul is the Korean Folk Village near Suwon. The working village, with Korean architecture, crafts, a brewery, Confucian school, and Buddhist temple, is the best introduction you can get to Korean ways, so visit before you travel around the country.

15. In Korea, never, ever get into what the driver says is a "private" taxi. And never get into any taxi without first negotiating the price. There are two types of taxis in Korea: regular, not air-conditioned (usually yellow), and larger air-conditioned (usually blue).

16. Seoul hasn't always been the capital of Korea, and its name hasn't always been Seoul. Earlier it was called Hanyang.

17. The three most popular snack foods in Korea are *pa jon* (green onion pancakes), *naeng myong* (buckwheat noodles in cold soup), and *bibim naeng myon* (buckwheat noodles with spicy sauce).

18. Embroidery and macramé are Korean national hobbies. Every Korean home is decorated with



embroidery, and macramé adorns the front of every woman's traditional dress. Visitors can buy everything from embroidered handkerchiefs and large screens to brightly colored macramé wall hangings.

19. When in Seoul don't miss one of the traditional performances at Korea House, on the northern slope of Namsan Mountain. And plan to try their gourmet lunch or dinner buffets.

20. The Korean way of drinking is to hand your glass to someone, fill it up, and shout "Kambay" as the person

drains it. In a large crowd you can get quite sloshed before you know it.

21. If you're young or young at heart, head for College Street in Seoul. It's closed to traffic and a carnival of pop-fashion and street performances prevails.

22. In Korea, women keep their own family name when they marry, but the children always carry the father's name.

23. The basic Korean dinner, *pekkban*, consists of rice, soup, and side dishes. The number of side dishes generally runs from 5 to 10 in most restaurants.

24. Everywhere in Korea you see bottles with *insam* (ginseng) roots floating in them. It's the main ingredient in Korean herbal remedies and reputed to be an aphrodisiac and a mental stimulant. Scientifically it is accepted as a central nervous system stimulant, a treatment for low blood pressure, and an aid to digestion.

25. The hottest nightclubs in Seoul are in the big international hotels downtown and out in the orange streetlight areas. The hottest of the hot seems to be the disco in the Hotel Lotte on Ulchi-ro near City Hall. ❀

W.W. Williams is a Pacific Rim-roaming photojournalist based in Osaka, Japan.



Sent to Princeton Sem Budget 3/8/93

Moffett, Samuel Hugh. A History of Christianity in Asia. Vol. 1, Beginnings to 1500. San Francisco: HarperSanFrancisco, 1992. Pp. xxvi + 560. \$45.00.

Occasionally in each generation an outstanding work appears that becomes a standard reference for future scholars, such as Kenneth Scott Latourette's seven-volume History of the Expansion of Christianity. In our time a work of such significance is Samuel Hugh Moffett's A History of Christianity in Asia, the first of two volumes of which appeared in late 1992. The study represents the harvest of a lifetime of scholarship by Dr. Moffett, who was born in Korea of American Presbyterian missionary parents and was himself a missionary educator in China and Korea for most of his career until he joined the faculty of Princeton Theological Seminary in 1981 as the Henry W. Luce Professor of Ecumenics and Mission. He is now Professor Emeritus.

The scope of Moffett's project is vast--all of Asia, all of Christianity, and all of history, since the Great Commission was given "on a hill in Asia, at the far western edge of the continent" (p. 4). It is also a pioneering effort; never before has a single study on this single subject by a single scholar endeavored to encompass the whole field. The author is a master of summary and synthesis, writing with passion and perception about a cause to which he has devoted his life. The work is well documented with notes, bibliography and maps.

Moffett modestly sees his work as a "small step toward restoring global balance to the study of church history" (p. xv). The balanced global view recalls that Jesus was an Asian and the church began in Asia. But Asian church history is a virtual desert compared to western church history among students and scholars. Apart from a few outstanding figures, such as de Nobili, Ricci, Valignano, Carey, Judson, Plütschau, Rhenius, Schwartz, Taylor, and Ziegenbalg, the names and events in the expansion and development of Christianity in Asia are largely unknown, especially in the West--a sign of provincialism in North Atlantic Christianity. And yet the Asian story is every bit as dramatic and important as the western saga. Moffett reminds us that Christian missions started in Asia; that the gospel reached China with missionaries from Persia as early as it reached Scotland with missionaries from Ireland. "The seed was the same: the good news of Jesus Christ for the whole world. . . . But it was sown by different

sowers; it was planted in different soil; it grew a different flavor; and it was gathered by different reapers. . . . It was a Christianity that has for centuries remained unashamedly Asian" (p. xiii). One of the special contributions of the study is that it will help Christians--Asians in particular--appreciate the rice roots of Christianity in Asia.

Like the story in the West, the history of Christianity in Asia is marked by controversy. Much of it was competition between Nestorians and Monophysites, going back to the rivalry between Alexandria and Antioch. In Moffett's treatment, Nestorius is restored to reasonable doctrinal respectability: "his image as left to history was that created by his enemies," while "judged by his own words, Nestorius is revealed as not so much 'Nestorian' and more orthodox than his opponents gave him credit for" (pp. 176-77). Certainly the Nestorians were a major missionary force across Asia, particularly in China, beginning with the arrival there of Alopen from Persia in 635.

Internal controversy, external persecution, missionary expansion, with the growth and disappearance of Christian communities, are themes that dominate A History of Christianity in Asia to 1500, as the author traces the waves of four empires: Greco-Roman, Iranian (Persian), Chinese, and Indian. His last two chapters describe "The Eclipse of Christianity in Asia" and "The Church in the Shadows." After fifteen centuries, says Moffett, "the story of Christianity in Asia beyond the Euphrates nearly ends about where it began, in two small circles of survival . . . one in the northern hills of eastern Syria, and the other in India . . . all that is left of an Asian church that once spread across the continent from Mesopotamia to the Pacific" (p. 496). It is his judgment that what caused the decline of Christianity in Asia was not persecution so much as the church's own decisions "to compromise evangelistic and missionary priorities for the sake of survival" (p. 509).

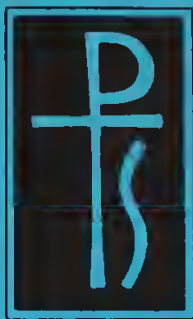
But it is not the end. Volume two, Moffett reminds us, will see Christianity in Asia

"revived and renewed, emerge from the shadows and begin again to outpace the West in the growth of the church and in mission to the world" (p. 509).

Gerald H. Anderson, *Editor, International Bulletin of Missiology Research*

Overseas Ministries Study Center

New Haven, Connecticut



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BOOK REVIEWS

Moffett, Samuel Hugh. *A History of Christianity in Asia*. Vol. 1, *Beginnings to 1500*. San Francisco: HarperSanFrancisco, 1992. Pp. xxvi + 560. \$45.00.

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Moffett modestly sees his work as a "small step toward restoring global balance to the study of church history" (p. xv). The balanced global view recalls that Jesus was an Asian and the church began in Asia. But Asian church history is a virtual desert compared to western church history among students and scholars. Apart from a few outstanding figures, such as de Nobili, Ricci, Valignano, Carey, Judson, Plütschau, Rhenius, Schwartz, Taylor, and Ziegenbalg, the names and events in the expansion and development of Christianity in Asia are largely unknown, especially in the West—a sign of provincialism in North Atlantic Christianity. And yet the Asian story is every bit as dramatic and important as the western saga. Moffett reminds us that Christian missions started in Asia, that the gospel reached China with missionaries from Persia as early as it reached Scotland with missionaries from Ireland. "The seed was the same: the good news of Jesus Christ for the whole world. . . . But it was sown by different sowers; it was planted in different soil; it grew a different flavor; and it was gathered by different reapers. . . . It was a Christianity that has for centuries remained unashamedly Asian" (p. xiii). One of the special contributions of the study is that it will help Christians—Asians in particular—appreciate the rice roots of Christianity in Asia.

Like the story in the West, the history of Christianity in Asia is marked by controversy. Much of it was competition between Nestorians and Monophysites, going back to the rivalry between Alexandria and Antioch. In Moffett's treatment, Nes-

torius is restored to reasonable doctrinal respectability: "his image as left to history was that created by his enemies," while "judged by his own words, Nestorius is revealed as not so much 'Nestorian' and more orthodox than his opponents gave him credit for" (pp. 176-177). Certainly the Nestorians were a major missionary force across Asia, particularly in China, beginning with the arrival there of Alopen from Persia in 635.

Internal controversy, external persecution, missionary expansion, with the growth and disappearance of Christian communities, are themes that dominate *A History of Christianity in Asia to 1500*, as the author traces the waves of four empires: Greco-Roman, Iranian (Persian), Chinese, and Indian. His last two chapters describe "The Eclipse of Christianity in Asia" and "The Church in the Shadows." After fifteen centuries, says Moffett, "the story of Christianity in Asia beyond the Euphrates nearly ends about where it began, in two small circles of survival . . . one in the northern hills of eastern Syria, and the other in India . . . all that is left of an Asian church that once spread across the continent from Mesopotamia to the Pacific" (p. 496). It is his judgment that what caused the decline of Christianity in Asia was not persecution so much as the church's own decisions "to compromise evangelistic and missionary priorities for the sake of survival" (p. 509).

But it is not the end. Volume two, Moffett reminds us, will see Christianity in Asia "revived and renewed, emerge from the shadows and begin again to outpace the West in the growth of the church and in mission to the world" (p. 509).

Gerald H. Anderson
Overseas Ministries Study Center
New Haven, CT

Metzger, Bruce M., Robert C. Dentan, and Walter Harrelson. *The Making of the New Revised Standard Version of the Bible*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991. Pp. viii + 92. \$7.95.

The three authors of this little work about the making of the NRSV are well qualified to comment on the project. All three are long-time members of the RSV Translation Committee, and all shared the final say in shaping the translation of the Old Testament in the NRSV. Bruce Metzger was the chair of the NRSV Translation Committee and as such served as the chair of the final editorial subcommittees for both the Old and New Testament. After the full committee had completed its translation work, those editorial subcommittees were charged with checking the translation of the larger committee for stylistic consistency. Robert Dentan and Walter Harrelson were the other two members of the final editorial subcommittee for the Old Testament.

Their account of the making of the NRSV is presented in four chapters. In the first chapter Robert Dentan gives a brief history of the background behind the NRSV and a fairly accurate description of the goals, organization, and method of work followed by the NRSV Translation Committee. As he says, "The program

253 Ohana St.

Kailua, Hawaii 96734

March 10, 1993

Dear Sam and Eileen,

Congratulations on your Volume #
of "A History of Christianity in Asia!"
Gail and I have so enjoyed our
hours spent in reading it thus far, and
we feel very privileged to know the
author of such an important history
of Christianity, as well as his
capable and delightful wife whom we
are sure was very helpful in getting
to press this "masterpiece of Christian history"
available to the Christians of the world!

This book will fill a big gap in
the "Asian" role in Christianty,
and we are sure that this two-volume
project will become one of the
most important chronicles of
Christian history in Asia. With
World attention increasing ~~by~~
~~increased~~ on Asia, and that

the Asian countries playing increasingly important roles in the world economy, as well as in the future of Christianity in the most populous regions of our globe, these books will be of increasing importance to all who want to understand and appreciate the role of Christianity throughout the world! That a much too long a sentence, but I hope does justice to the importance of your project!

Gail and I have such fond memories of our reunion with the Moffetts and Coates last Fall! It was such a treat for us both to be with you there! We're having another reunion this month with old pals, Dean ^{Buckman} and Les Quigley (Dean goes on with Gail in Korea), as well as with Ralph and Sally Fisher (relatives of Jean's mother-in-law) and Ralph's father - a Y.M.C.A. man. We were all

M. J. Coates, Nancy, New York

in Korea together and re-creating our long association in Korea, Wash DC, Washington

O.C. etc. I hope we can have another of the same sort in the future. I hope we can have another of the same sort in the future. I hope we can have another of the same sort in the future.



Association of Presbyterians in Cross-Cultural Mission

No 17

May 1993

THE PROPOSED RESTRUCTURE

Comments & Opinions

*The general plan of the proposed restructure which consolidates the present nine units and three related bodies into three divisions—Congregational Ministries, National Ministries and Worldwide Ministries—has been well publicized in the church papers and news service. But what impact will it have on the worldwide mission of our church? What will it mean for missionaries, the Louisville staff, and the church at large? We have asked three APCCM members with knowledge and experience of the issues concerned to share with our readers their opinions. **James A. Cogswell**, former missionary to Japan, served as the director of the World Service and World Hunger program for the General Assembly Mission Board in Atlanta prior to the merger and more recently as director of the Division of Overseas Ministries of the National Council of Churches. **William L. Warlick**, missionary to Zaire, is presently missionary-in-residence with the Global Mission Ministry Unit in Louisville. **Robert C. Etheridge**, has served as a missionary in Brazil and Zaire, and more recently on the staff of the Central Treasury Corporation in Louisville.*

James A. Cogswell

My heart goes out to the folks in Louisville who are now caught in the painful process of another restructure. Having experienced two restructures in the former PCUS and another in the National Council of Churches, I know what a traumatic experience it is and how long it takes to recuperate from the surgery both corporately and personally.

Yet I dare to think that there are numerous ways in which this restructure may "work together for good" in the life and mission of the Presbyterian Church (USA).

A More "User-Friendly" Structure

(1) It should simplify the overall organization, hopefully making it more "user-friendly" and accessible to the needs of local congregations.

(2) It should enable our denomination to plan in a more coordinated and pro-active way regarding mission in the United States.

(Cont. on Page 2)

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Editorial

— Our readers will be reassured by the observations of three of our members about the proposed restructure of the Assembly's agencies. We all have concerns about the people caught up in this new upheaval and fears as to the loss of mission thrust and momentum as staff once again must turn inward and deal with the turbulence of restructure. Goals will be redefined, priorities rearranged, and staff relationships reshuffled.

But it would appear that out of it all will come a stronger, more cohesive and accountable agency for the world-wide mission of the PC(USA).

At this rather decisive juncture in our church's life and mission, it is interesting to review the role taken by the APCCM in expressing the concerns of our constituency and making recommendations relating to the matter of structure. Both our president and the editor wrote letters to the Shape and Form Task Force expressing specific concerns. We have reason to believe that these suggestions were welcomed and contributed to the final design.

When the earlier restructure was being hammered out

(Cont. on Page 8)

Restructure (Cont. from Page 1)

(3) Most of all, I believe that it will strengthen the Global Mission program of our church. (I regret the substitution of the word "worldwide" for "global." Someone should write a dissertation on the nuances of the terms used through the years to describe Christian mission beyond our national borders - "foreign," "world," "international," "global," "worldwide.")

All under one Unit

(a) At last, the various parts of American Presbyterian mission in the world will be brought back under one unit. It is my impression that one of the most difficult handicaps of the structure from 1987 to 1993 has been that Global Mission concerns have been spread across six or seven units, making it almost impossible to respond to any crisis or take any initiative without calling an inter-unit meeting. This has caused special difficulties in our relations with partner churches overseas who can't afford the luxury of our complex organizations and have to spend so much time relating to numerous PC(USA) units and staff persons - to say nothing of numerous other partner churches!

Dichotomy between Witness & Service Resolved

(b) The dichotomy between witness and service is resolved. This has been an ongoing battle in both denominations and ecumenical mission agencies. The two should never have been separated, for both theological and practical reasons. Theologically, witness without service is barren, and service without witness is baseless. The two complement one another. Practically, our partner churches by and large have no such separation of their Christian outreach. Most serious of all, separating the two creates a built-in tension within our own structure, a constant tug-of-war between those who emphasize evangelism and church development and those who are concerned about issues of global justice and compassion. Creative tension between the two is healthy and should continue, but within unified overall planning.

(c) I rejoice that ecumenical partnership remains within the global mission structure. After all, it is our engagement in mission in the world that has compelled us to recognize the "scandal of our dividedness." There is a tremendous amount of healing which we must aggressively pursue, not only among Protestant communions but in our relationship with the Roman Catholic community. May God grant that, as we enter a new millennium, and as the post-Cold War era brings increasing disintegration of the world community into militant ethnic and religious camps, we shall be able to express to a hurting world that "we are one in the Spirit, we are one in the Lord."

William L. Warlick

I believe that the reduction from nine ministry units to three will greatly benefit the international focus of missions at the General Assembly level, and hopefully for the whole PC(USA). The restructure will also bring Global Education and Leader Development, Global Evangelism, and Global Relief and Refugee Service under the direction of the Worldwide Mission Unit. So, now basically all the work done outside the U.S.A. will be in this unit, and I feel this is a real plus.

No Forced Cut back in Missionary Force

The second area where the Worldwide Unit should be better off is in the financial structure. With only three units, the worldwide ministry will receive a higher percentage of the unified funds given to the General Assembly. Even with the \$2,000,000 reduction in 1994, I understand there will be no forced cut back in the missionary force. Even though there are some uncertainties about final outlook of the staff design and unit structure, I believe that this change can and will work for a stronger outreach by the new Worldwide Mission Unit with presbyteries and local churches.

Robert C. Etheridge

With another re-structure, cliches come to mind: A leopard cannot change its spots...here we go again...the more things change, the more they are the same...rearranging the deck chairs, etc..

However, this time things just may be different and much better. For thirty years I was involved in overseas and mission money matters, as well as being in the Louisville office its first two years as we were trying to get organized, so I look first at our financial areas. As the PCUS and the UPCUSA came together the "new" structure was to meld two very diverse accounting systems, procedures, old-ingrained habits, philosophies, computers, new location, and a large percentage of new personnel into an efficient operation, and not miss a day of normal receipts and disbursements. The fact that the church was able to function at all without downtime was a tribute to the tremendous work, planning, and dedication of those involved.

Their task was formidable, made even more so by the inherent suspicion that in the past funds had not been spent for the designated purpose as carefully as they should have been, that some entities had more control over expenditures than was proper, and that reporting of income and expenditures were less than adequate. To overcome these problems, and to respond to the conflicting and often strident demands of the various ministry units and committees, systems were devised that of necessity were turgid and

(Cont. on Page 3)

CREATIVE NETWORKING

Melvin & Maryana Cassady

In the January 1993 issue of the APCCM Newsletter you read of the APCCM/GMMU Consultation which met at the Simpsonwood Conference Center in Atlanta. The consultation was designed to evaluate the present reentry process and to design a new model which would facilitate the returning missionary's orientation to life and mission in the United States. What more can be done or needs to be changed in assisting missionaries in getting settled again?

The end result was the preparation of a reentry process and the beginning of a hospitality network. Though still somewhat limited in scope, the process and the beginning of the network is alive and well. Because of being involved in meetings related to the restructure, several people who would have been able to work further with the new reentry process and hospitality network have not been able to do so.

But since December there have been opportunities to put into action some of the plans discussed at the consultation. In recent months some missionary wives and children have been forced again to be evacuated from Zaire, in some cases leaving their husbands and other families behind in situations of risk and trauma. Although there was little opportunity for advance planning it was soon discovered that the hospitality network was in place and functioning for some of the mission co-workers who have returned.

Decatur. Gwenda Fletcher and children, and Karla Cambron and children were met at the Atlanta airport and welcomed into their new residence at Mission Haven in Decatur by Dr. and Mrs. G. Thompson Brown and Robert and Mary Etheridge. Early visits to the "Clothes Closet" helped outfit them with warm clothes for the winter weather. The children were happily enrolled in nearby schools, churches, banks, and shops identified and located. Since Gwenda and John Fletcher have been missionary children (MKs) in India, we Cassadys and the Bonds did what we could by telephone.

Louisville. Ron and Linda Stringer went to Presbyterian Center and were much helped by Rev. Jane Bright and Rev. Robert Abrams both from the Pastoral Care Office. Jane, with several years of experience of living and working in Louisville, was able to assist them in a marvelous way in locating suitable housing and schools for their children. Bob added expertise with such things as finance, transportation, and procedures to be followed in temporary relocation. Their pastoral care approach gives special meaning.

Waverly & Hinton. Paul Jewett brought Judy home from Malawi for what might have been simple gall bladder surgery. But Judy had extended complications. Many people provided support. The Fletchers and Doctors Kalindi and

Cherian Thomas kept in close touch from India. We telephoned. When Paul needed a medical "friend" he asked us to have Ron Seaton call. Ron, a surgeon, former colleague of Paul's in India, and a person with some excellent psychotherapeutic expertise, gave his medical opinion along with spiritual and psychological support and kept in touch with Paul until the crisis was over.

One hopes these events in networking from Decatur, Louisville, Waverly, and Hinton have given the new arrivals a sense of caring and loving concerns in addition to that of their respective families. Let us pray that this will be just the beginning of a meaningful and expanding network. Others must be doing similar things which we are not aware of. What we need is to be sure each returnee receives the support needed. As MKs have said to us missionary aunts and uncles, "because you helped to bring us up and understand what living here is like, we sometimes feel closer to you than to our birth families."

Restructure (Cont. from Page 2)

and cumbersome. Thus errors were made by the Central Treasury as they were in all the units, but the Central Treasury was used as the source of blame by the units as they met the "public," convenient for the units but in the long run adding to the distrust of the church in the Louisville office.

This way of doing things was especially difficult for our missionaries and partner churches overseas. Their payments came from the CTC, but all communications about funds and funding was with the unit involved. It could be Global Mission, Vocation, Social Justice, Evangelism, Education or whatever. We had created an intolerable absurdity for all involved, and coordination was very difficult. The resulting additional workload was self-defeating and less than confidence building in our relations with others.

The Possibility of far better Control

But now there is a possibility of far better control, work reduction, efficiency, and overall better service to our church. With but three units, and ALL overseas contacts being in but one of the three, we and our overseas colleagues can be greatly encouraged. I say possibility, because the possibility also exists that we will just give new titles to jobs and committees and move things about a bit and make no real progress. However now that we have such a crisis facing us, I believe this will not happen. Many good dedicated people will lose their jobs, there will be a lot of pain and hardship as people get caught in a trap not of their making. One hopes that we have learned from this debacle and see that overly organized and structured little boxes to please everyone, fails everyone. We must and can serve our church better, and I think we will.

TAKING STOCK - 1992

Part II

John C. B. Webster

(Note: During the autumn of 1992 the APCCM received 66 responses to an open-ended questionnaire concerning changes in several aspects of Presbyterian global mission since the creation of the Global Mission Ministry Unit. Responses to questions about the respondents themselves and the important issue of "missionary voice" were analyzed in our previous newsletter. This article is devoted to the remainder of the questionnaire.)

Affirmation of the Missionary Vocation

The other question which proved to be most illuminating concerned the "affirmation of the missionary vocation within our and partner churches." Among active missionaries opinion was divided evenly between those who felt more affirmed now, those who felt less affirmed, and those who felt the situation was about the same. Many weren't sure. Among former missionaries now resident in the USA those who made comparisons saw decline rather than improvement by a 3:1 majority.

What was striking, however, was that more than one quarter of the active missionary respondents volunteered the opinion that their missionary vocation was affirmed more by the partner churches than by the PC(USA). Four former missionaries made the same comment. No one person suggested that the opposite was true. If these responses are at all representative, then this distinction marks a truly significant reversal. Back in the "good old days" and during the transition from missionary to national leadership of overseas churches, there was considerable "missionary bashing" in those churches while the Presbyterian churches here in the USA were supportive of its missionaries. As partnership has taken hold over the past couple of decades, "missionary bashing" overseas (although not entirely a thing of the past) has died down, while here in the USA indifference to what the missionary is all about has increased. Answers to several subsequent questions help to fill out this picture.

The Partner Churches

Those churches who felt more affirmed in their missionary vocations by partner churches mentioned being welcomed, listened to, and supported. Several missionaries in Korea considered their missionary vocation affirmed by the fact that the Korean churches were themselves sending out missionaries. More general assessments of partnership were very mixed. Among active missionaries 12 of 29 answered that partnership relationships were either good or improving. Three more saw no change and only one saw them getting

worse, returning to dependency. Several were non-committal and two were critical because the "missionary voice" was lacking. Other critical comments described them as dysfunctional, too financial, tense, lopsided, or based on misunderstandings of structure. The response of former missionaries were about the same: 11 of 27 respondents saw partnership as good or improving and 3 as worsening. One said they were improving at the center but worsening at the grass roots. On the other hand four spoke positively or hopefully of presbytery to presbytery partnership relations.

There is no necessary connection between greater affirmation in one's missionary vocation by a partner church and a positive view of partnership relations. Of course partnership is not the sole responsibility of the partner church. Moreover, since missionaries tend to be "out of the loop" in negotiating the terms of partnership, their own vocation in the eyes of partner church people may not be affected by problems in these negotiations. This could be the advantage of not having "a missionary voice."

The Presbyterian Church (USA)

The questionnaire was more heavily weighted on the American than on the overseas side of the partnership equation. Thus it offers more insight into global mission problems here at home than within our partner churches. The questions focused on missionary/staff relationships, on the interpretation of global mission within the PC(USA), and on the PC(USA)'s commitment to and effectiveness in global mission.

Opinions among active missionaries concerning their relationships with Global Mission Unit staff in Louisville is equally divided between those who consider relationships better now than in 1986 and those who consider them worse. Positive evaluations point to less confusion and mistrust now than earlier. Critical comments seemed to cluster around three problem areas. The first of these is the now familiar issue of "the missionary voice." Missionaries are shut out of the decision-making process; staff members have their own agendas and are preoccupied with "big issues." The second was a bureaucratic structure which forced each missionary to relate to three different staff people. It is therefore hard to tell "where the buck stops." The third was poor communication by mail. This was attributed to staff being overworked. Former missionaries were more positive in their assessments. Their main problem was in the area of communication. Some even felt that from the GMU perspective, they "cease to exist" once they relocate or retire.

All of the criticisms are structural rather than personal in nature. Structures and processes bind staff members so that decision-making is slow and cumbersome here in the USA. It eats up time that could be better utilized. Moreover, greater missionary involvement could well cut down rather

(Cont. on Page 5)

Taking Stock (Cont. from Page 4)

than increase the red tape involved in making and implementing decisions. Recently the Shape and Form Task Force has been looking at structure, process and finance so as to streamline decision-making and implementation at the General Assembly level. It is a relief to discover in their recommendations for the Global Mission Unit, that a high degree of continuity with the past is being retained. This will reduce confusion and mistrust with our partner churches and missionaries. Moreover, economic constraints could mean fewer staff in Louisville to "pass the buck" among and perhaps greater participation of missionaries on the spot in the policies and details of partnership without in anyway compromising partnership itself.

Grassroots Participation

The problem at the grassroots of the PC(USA) are different from and less easily remedied than those at the General Assembly agency level. For active missionaries the interpretation of global mission to PC(USA) congregations is either more difficult or less effective than it was earlier. This is due in part to the nature of the global mission message itself. There is no clear unified vision of global mission which makes intelligible and exciting what we are actually involved in. Stated another way, the very complexity of global mission today is hurting us. Second, there are too few missionaries available to spread the global mission message. People at the grassroots are thus losing touch with these vital links to Presbyterian global mission. The third follows "Rampant individualism and localism" in the PC(USA) mitigates against effective global mission. Indeed, these answers tally with the perceptions of PC(USA) commitments to and effectiveness in global mission. Again the negative outweighs the positive. The PC(USA) is preoccupied with other matters, especially at the local level. One person suggested that we are over committed and spread out too thinly. Another suggested that global mission suffers from grassroots distrust of Louisville.

Former missionaries now resident in the USA were somewhat more affirming. They were slightly more evenly divided about whether global mission interpretation was now better or worse than before. However, they were raising the same concerns as were the active missionaries. One seminary professor wrote that mission interpretation "must move beyond promotion toward mission education and mission formation." With regard to the commitment and effectiveness of the PC(USA) the former missionaries were even more affirming than were the active ones, but their continuing concerns were similar. The same seminary professor wrote, "The formation of the missionary consciousness and character of all our congregations in our own settings is crucial for the recovery and strength of serious global mission. It must not be bypassed as though it is not consequential or is a diversion from global concern. The two are essential to each other." Perhaps missionaries feel less affirmed in their vocation by

the PC(USA) than by their partner churches because in the PC(USA) today global mission is not perceived as being "where the action is." Overseas, on the other hand, missionaries are involved in work considered important, even vital, by their partner churches. These are hard times for global mission here in the USA. The struggle for centrality or marginality will probably be most telling at the congregational and presbytery levels in the years ahead.

The APCCM

At the end of the questionnaire comments on the work of the APCCM were invited. These were very encouraging. The newsletter was frequently singled out for positive comment, especially for keeping people connected, exploring missionary concerns, and providing information not available elsewhere. Several respondents spoke positively of the new ties with the Global Mission Unit, although one warned against getting too close and losing our independence. Among the suggestions offered were broadening the range of issues we address ("you seldom scratch where I itch") especially those on the cutting edge of missions; becoming more involved with missionary formation at the local congregational level, and reaching out to include Presbyterians not involved in Presbyterian global mission. We also received several offers to participate in the work. While urged by many to "keep up the good work" of listening, sharing and advocacy, our greatest need may well be to find ways to broaden active participation with the constraints of a very modest budget.

APCCM FINANCIAL REPORT, 1992

Robert C. Etheridge, Treasurer

Balance, Jan 1, 1992		\$ 2,040.78
Income, Membership		2,120.00
Total		\$ 4,160.78
Expenses		
Ex. Comm Travel	\$ 447.12	
Newsletter	1,026.40	
Home Assignment Conf.	437.62	
Reentry Conf. with GMU	\$ 799.10	
Total	\$2,710.24	\$ 2,710.24
Balance, Dec 31, 1992		\$ 1,450.54

This Occasional Newsletter is published by The Association of Presbyterians in Cross Cultural Mission, an association of PC(USA) missionaries, fraternal workers, (active, relocated, retired) and others who seek to promote a scriptural, historic, wholistic, and contemporary vision for mission beyond our cultural borders. Annual membership is \$15.00. John C. B. Webster (53 Oswegatchie Rd Waterford, CT 06385) is president; Robert C. Etheridge (Mission Haven, 235 Inman Dr., Decatur, GA 30030) is treasurer, and G. Thompson Brown (221 Mt. Vernon Dr., Decatur GA 30030) is editor.

A BOOK REVIEW

A History of Christianity in Asia
Volume I: Beginnings to 1500
By: Samuel Hugh Moffett
Publishers: Harper San Francisco
Reviewed by: G. T. Brown

Dr. Moffett's book on the history of Christianity in Asia has been worth the wait! The author has compressed an incredible amount of scholarship, historical data and theological and missiological insights into an understandable and readable narrative. Its fascination is due in part to the fact that its subject matter has been virtually unknown for many of us, for too often historians have equated the history of the church with "Western" church history, and missiologists have assumed the Christian encounter with Asia did not begin until William Carey.

The author is helpful in unravelling some theological and missiological riddles such as fact and fancy in the Thomas tradition in India, the Nestorian controversy and the treatment of Christians by the Islamic conquerors. The evenhanded treatment of controversial issues serves to balance the prevailing bias of traditional Western writers.

There are some surprises: the numerical strength and vitality of Christianity in Asia for 1,000 years; the Christian kingdoms in the Arabian peninsula before and even after the Muslim conquest; the long years when Christianity survived and even to some extent flourished under Islamic rulers, the extensive missionary penetration of Central Asia by the Nestorians which nearly succeeded in "Christianizing" the Mongol empire.

Some great new saints, thinkers and missionaries come to life: Narsai and his biblical seminary at Nisibis, the patriarch Mar Aba defending his faith at the Persian Court, Timothy I and his courteous yet fearless debate with the caliph, The Nestorian Alopen and his famous monument in Tang Dynasty China at Changan (Xian), and John of Montecorvino, the lonely Franciscan at the Mongol capital at Cambaluc (Peking).

Why did Christianity all but disappear from Asia by the year 1,500? The author finds the reasons in seven factors: (1) geographic isolation (2) the failure to achieve "critical mass," (3) persecution, (4) encounters with formidable Asian religions, (5) dependence upon state patronage, (6) ethnic introversion, and (7) internal divisions. In the eyes of Dr. Moffett the chief factor may have been (6) the ethnic and cultural pressure of the melet system (ghettos) which "compromised the evangelistic and missionary priorities for the sake of survival." (p. 509)

Dr. Moffett's history should be of particular interest today because of the resurgence of opportunities for mission in Central Asia. Unlike the church in the West, the church in Asia had no "Constantinian Era" and for this reason its history may have greater relevance for those areas of the

world where the church is under non-Christian political and social orders. We will wait with interest the completion of Volume II.

READER'S RESPONSE

Retirees can serve as Mission Interpreters!

Reader Lois H. Visscher, MD retired after years of service in India and Thailand now resides at Westminster Gardens. She comments on Larry Shreshley's article "Home Assignment & Selected Giving" in the January 1993 of the APCCM Newsletter:

"Larry (properly) laments the shortage of "mission co-workers" who, on home assignment, can serve as speakers interpreting overseas mission to the churches. He also mentions as possible speakers, nationals from partner churches visiting the U. S. A. He does not mention as possible speakers (1) recently retired co-workers, (2) Mission Associates...(3) Volunteers in Mission...(4) Vacationing or returned Mission Specialists...It is my impression... that almost no one...consider the above categories as potential interpreters of the Mission of the Presbyterian Church...(Since retirement) no one at 475 or 100 Witherspoon ever suggested that I do any mission interpretation...I wanted to speak about Global Mission Work, as I have been a Presbyterian missionary for 38 years and a Presbyterian Mission Associate for 9 years. ...but it does not seem to have crossed anyone's mind that I might be a potential speaker...I conclude that the various persons concerned with interpretation are leaving a large source untapped...."

PEOPLE NOTES

Frank L. Arnold represented the APCCM at the Winter Sharing Conference in Louisville in February. He presented the program of the APCCM including its goals, the recent surveys, the input made to the "Shape and Form" Committee on structure, the close association with the Global Mission Unit, the Re-Entry Consultation, and the Newsletter. He reported that the spirit of the Conference was very good but "we were aware of the fact that many of the staff at the Presbyterian Center were apprehensive..."

Nancy Warlick represented the PC(USA) when prayer leaders of 21 denominations and fellowships of churches met recently in Colorado Springs for the annual meeting of the Denominational Prayer Leader's Network.

Alice Winters, mission worker at the Presbyterian Seminary in Bogota will share her life story in Latin America on the radio show "Passages," April 18 and 25.

APCCM MEMBERSHIP & SUBSCRIPTION LIST

Current Listing for 1992/1993. If your subscription is now due or overdue you will receive a notice with this issue. If your name is not on the list and it should be, please write the editor

* * * * *

Robt & Wanda Abrams	1st Church Fresno CA	Timothy Lee	Synon & Yvonnie Satow
Dan & Carol Adams	1st Church Indianapolis	Paul Lindholm	John & Debbie Schmidt
Paul Alexander	John Folta	Jean Lloyd	Sara Scotchmer
Ellen & Robt Alter	Glen Francis	Paul Love	Alastair Scougal
Robt Armistead	Sherron George	Francis Magruder	Ron & Edith Scaton
Frank & Hope Arnold	Global Mission Unit	Suc Makin	Michael Seely
Kenneth Bailey	Christine Goodman	India & James Maner	Edward Senner
Claude Marie Barbour	Kenneth Goodpasture	Joseph Martin	Caroline Shepherd
John & Carolyn Beran	Farris Goodrum	David Matthews	Bill and Willie Simmons
Jeff Boyd	Roger Green	Don & Jessie McCall	John Sinclair
Bill & Louise Brandt	Jo Ann Griffith	John McCallum	Stan & Paula Skreslet
Charlene Bren	David Hackett	Rob McClure	Harry Slyc
Tommy & Mardia Brown	Bill & Louise Grubb	Thomas McCulloch	Mark Southward
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Dick & Judith Brown	Darrel Guder	Robb McLaughlin	Fred Stock
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Editorial (Cont. from Page)

representatives of the APCCM appeared before the restructuring committee and made some specific recommendations, some of which were incorporated into the design. Two basic concerns expressed at that time, and perhaps overlooked, but which are better incorporated in the present restructure: (1) "A global mission unit" which will have "decision making authority commensurate with the responsibilities which have been assigned to them" and (2) "it is important to have one point of contact and coordination between overseas churches and the PC(USA)." One other recommendation, about which the present restructure is unclear, was that the global mission unit should report directly to the General Assembly because of its responsibility in dealing with other partner churches and ecumenical bodies

Other concerns expressed from time to time by the APCCM are worth emphasizing at this time as the new division redefines its programs:

- (1). Pastoral Care. Missionaries have repeatedly emphasized the value of this office. It would be unfortunate if reductions were made here because of budget restrictions.
- (2). New Mission Outreach. Outreach to peoples and groups outside the church must continue and be visible in the new structure.
- (3). "Missionary Voice". John Webster has suggested that with the necessity for reduction in "Louisville staff" more might be delegated to "PC(USA) staff" overseas (See page 5).
- (4). Mission Interpretation. Our constituency have repeatedly affirmed this as a high priority. It would be tragic if cuts were made in programs that generate new interest, support and funds. Responsibility for this function is too critical to be delegated to another division.
- (5). Fund Raising. We must not be content with present funding levels and limit attention to cost cutting. Efforts must be initiated to bring in new money. Who is responsible for this is not clear in the proposed restructure.

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Pehr. *Pehr Högström*
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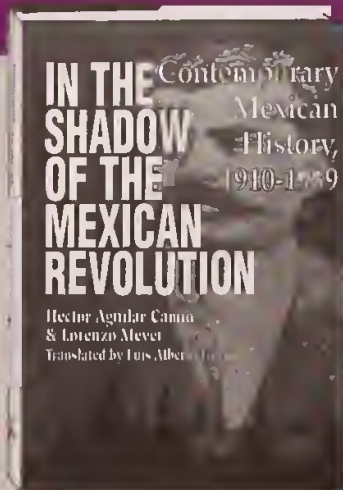
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About the Authors: HÉCTOR AGUILAR CAMÍN is the Director of *Nexos* magazine in Mexico City. LORENZO MEYER coordinates the Program of Mexican-U.S. Studies at the Colegio de México.

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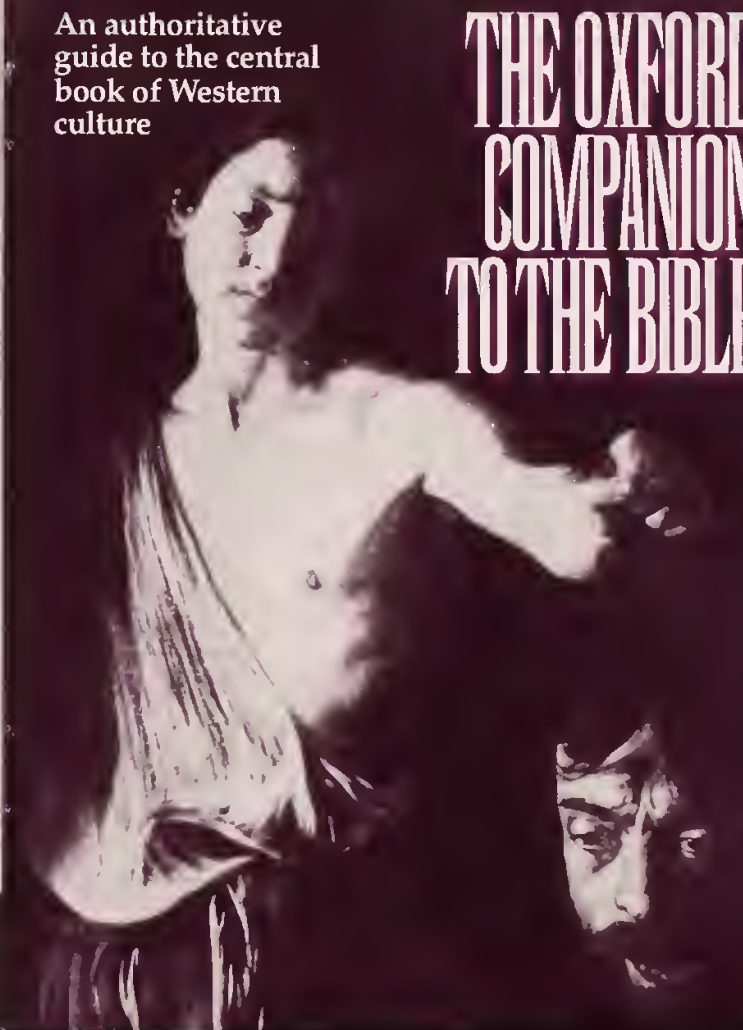
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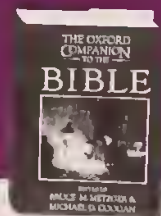
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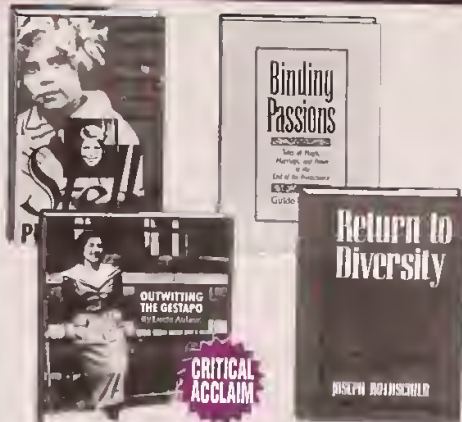
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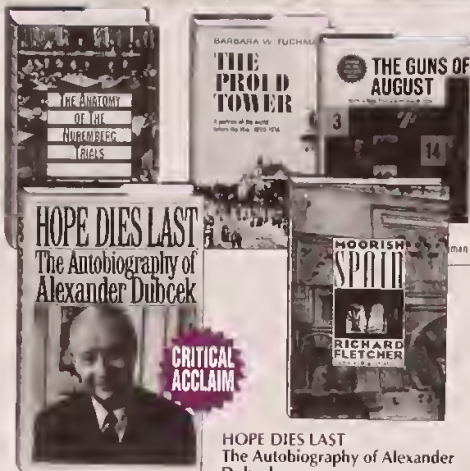
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Cultural vulgarities

The *Companion's* exploration of biblical views on such controversial

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(continued on page 6)

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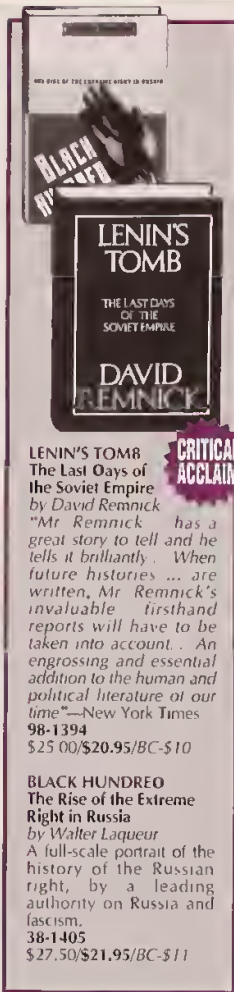
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—Samuel A. Meier

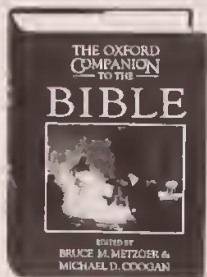
(continued from page 4)

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About the Editors: BRUCE M. METZGER, George L. Collard Professor Emeritus of New Testament Language and Literature at the Princeton Theological Seminary, is the co-editor of *The New Oxford Annotated Bible*. MICHAEL D. COOGAN, Professor of Religious Studies at Stonehill College, is the author of *Stories from Ancient Canaan*.

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An ambitious and provocative study of republican theory and government, from ancient Greece to early America. "A stunning feat of scholarship, presented with uncommon grace and ease."—Lance Banning, University of Kentucky

48-1287 \$49.95/\$39.95/BC-\$30

A SOCIAL HISTORY OF GREECE AND ROME

by Michael Grant

In his 24th study of the ancient world, the preeminent classical scholar devotes separate chapters to women, rich and poor men, serfs, and slaves, depicting ancient Greece and Rome as agrarian-based, hierarchical societies.

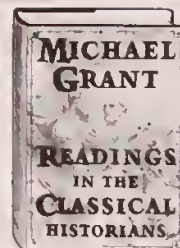
88-0977 \$20.00/\$16.50/BC-\$8

TACITUS

by Ronald Mellor

A brilliant study in historiography that shows that the ancient Roman historian Tacitus incorporated moral philosophy, psychology, and politics, as well as narrative history, into his work.

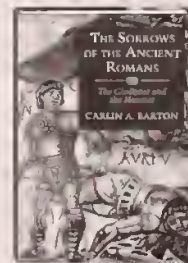
58-1126 \$25.00/\$18.95/BC-\$9



READINGS IN THE CLASSICAL HISTORIANS selected and introduced by Michael Grant

In this unique anthology, Michael Grant presents and analyzes the works of the great ancient historians—Herodotus, Thucydides, Xenophon, and 19 more—who chronicled the events of the ancient world and shaped the historian's craft in the process.

98-0310 \$32.50/\$24.95/BC-\$14



THE SORROWS OF THE ANCIENT ROMANS The Gladiator and the Monster

by Carlin A. Barton

A provocative psychological history of ancient Roman society.

78-1216 \$24.95/\$18.95/BC-\$9



Slave songs, sung by workers in a sugar cane field, are examined in a chapter on African-American culture (Grainger Collection).

"Everyone interested in the evolution of modern thought and culture should be thrilled to have these innovative and provocative essays." —Michael Kammen, Cornell University

An excerpt from *The Unpredictable Past*

"At the heart of the belief that the Africans thoroughly lost their culture was the assumption that one could arrange cultures in a neat hierarchy with Western Europe at the top and Africa at the bottom. The history of music, Frederick Root told the 1893 International Folk-Lore Congress, was a development 'from the formless and untutored sounds of savage people to the refined utterances of our highest civilization.' Cultural diffusion, therefore, could proceed in only one irreversible direction: from the top to the bottom, from white to black. Guided by these comfortable evolutionary predispositions, scholars attributed almost every aspect of Afro-American culture to the influence of Euro-Americans. Distinctive patterns of black speech, for example, even the Gullah and Geechee dialects of the South Carolina and Georgia coasts, were devoid of African linguistic influences. Rather, black speech was 'frozen Elizabethan English,' the product of the 'slovenly and careless' speech that was 'the natural result of a savage and primitive people's endeavor to acquire for themselves the highly organized language of a very highly civilized race.'"



William Jennings Bryan, a long-winded orator, "lived to see himself become an anachronism," Levine writes, "the bearer of a style redolent of an earlier culture" (Grainger Collection)

372 pages • 6" x 9"
index • notes
26 photographs
(Oxford University Press, \$29.95)

#88-1571

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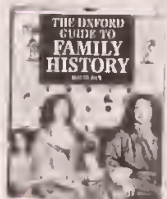
From the world's leading publisher of scholarly references



THE OXFORD COMPANION TO POLITICS OF THE WORLD

Joel Krieger,
editor in chief
This vibrant
encyclopaedia
features 650 entries on
everything from
political leaders to
historic events to the
nations of the world.
58-1247

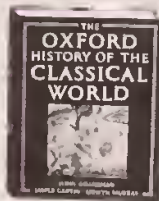
\$45.00/\$32.95/BC-\$24



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by David Hey
Hey's survey is both a
social history of
British family life and
a useful guide for
amateur genealogists.
38-1245

\$35.00/\$26.95/BC-\$16



THE OXFORD HISTORY OF THE CLASSICAL WORLD

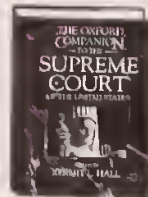
John Boardman,
editor in chief
A distinguished
survey of classical
subjects, from
Homeric poetry to
pagan religion to the
collapse of the
Roman Empire.
88-6114

\$49.95/\$32.50/BC-\$23

THE OXFORD COMPANION TO THE SUPREME COURT OF THE UNITED STATES

edited by
Kermit L. Hall
A complete single-
volume reference to
the history of the U.S.
Supreme Court.
48-0957

\$45.00/\$32.50/BC-\$22



THE OXFORD ILLUSTRATED HISTORY OF CHRISTIANITY

edited by John
McManners
This richly illustrated
guide to 2000 years of
Christian history is
"remarkable for its
global dimensions."—
The Washington Post

Book World
58-0339
\$45.00/\$32.50/BC-\$24



THE OXFORD COMPANION TO THE ENGLISH LANGUAGE

edited by Tom
McArthur
A comprehensive
guide to English and
its modern-day usage.
18-0666

\$45.00/\$31.50/BC-\$22



The Unpredictable Past

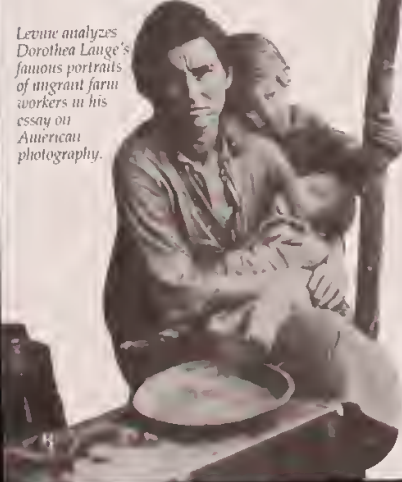
Explorations in American Cultural History

BY LAWRENCE W. LEVINE

Reviewed by Helena M. Wall

"For history records the patterns of men's lives, they say: Who slept with whom and with what results; who fought and who won and who lived to lie about it afterwards. All things, it is said, are duly recorded—all things of importance, that is. But not quite, for actually it is only the known, the seen, the heard and only those events that the recorder regards as important that are put down, those lies his keepers keep their power by... What did they even think of us transitory ones? Ones such as I had been... birds of passage who were too obscure for learned classification, too silent for the most sensitive recorders of sound; of natures too ambiguous for the most ambiguous words, and too distant from the centers of historical decision to sign or even to applaud the signers of historical documents? We who write no novels, histories or other books. What about us...?"

Levine analyzes Dorothea Lange's famous portraits of migrant farm workers in his essay on American photography.



So asks the protagonist of Ralph Ellison's novel *Invisible Man*, a protagonist whose name we never learn. Lawrence Levine quotes from this passage in the final essay of *The Unpredictable Past* but its meanings haunt the whole book.

From slave songs to Shakespeare

This collection addresses the major themes of Levine's published work, from his first book, an intellectual biography of William Jennings Bryan's later years, through essays on slave songs and folktales, Shakespeare in America, and jazz, to a recent essay on popular culture and its audience. Readers unfamiliar with Levine's work will find here a rich introduction to American cultural history and to the contributions of one of its most prominent practitioners. Others will welcome an

"A brilliant reminder of why Lawrence W. Levine has long been required reading for everyone interested in American culture and its history."

—Henry Louis Gates, Jr.,
Harvard University

opportunity to review some of the developments and controversies in the field as they appear in Levine's work. These essays reveal Levine in conversation with himself as a working historian, with his historical subjects, and, on occasion, with his critics. They are emphatically essays of *praxis*. Levine does not respond to Ellison's protagonist with theoretical pronouncements. He tries to do the kind of history that might satisfy him by working to acknowledge and recover the lives and thoughts of those others who have remained invisible.

Past



A collection of eloquent essays from America's premier cultural historian

Lawrence W. Levine.
(Photo by Jane Scherr.)

Writing such history requires a "central act of empathy," Levine observes. Through "painstaking historical reconstruction and by a series of imaginative leaps," historians must reach across the many differences that separate them from the people they study. This means taking seriously what historical subjects have to say for themselves. When Levine began his dissertation, he expected to encounter the Bryan of the Scopes trial and *only* that Bryan: an embittered old man, a reactionary who had repudiated the reformism of his youth, a Bible-thumper. But Bryan had not abandoned a reformist vision of society even as he embraced fundamentalism and allied with the Ku Klux Klan. In fact, on economic and social questions he moved even further to what we would have to call the Left.

Levine's study of Bryan has more in common with his approach to vastly different topics than might seem possible. It reveals how foolish any historian is to condescend to the subjects he or she studies, whether those subjects are failed presidential candidates, slaves telling trickster tales, minstrels quoting Shakespeare or Depression audiences watching the Marx Brothers. We cannot properly study the culture of any historically subordinated groups, Levine says, if we assume "that political and economic subordination leads inevitably to cultural emasculation," nor can we study popular culture if we accept the "image of the Purely Passive Mass Audience ready to absorb, consciously and unconsciously, whatever ideological message those controlling the Mass Culture industry wants to feed them."

Levine's essays demonstrate the importance to cultural history of casting the net to include many different groups and individuals, drawing more widely and flexibly on sources and methods, and remaining open to surprises. This sounds a lot simpler than it really is. "The future is certain, it is only the past that is unpredictable," runs the Soviet

joke. Essays such as Levine's give us a past we could not have predicted, or described, a generation ago. That his opening and closing pieces appeared first in *American Historical Review* forums—discussions that were lively to the point of testiness—shows not only that the study of the past is unpredictable but that historians remain divided over how to proceed in it.

Levine discusses Louis Armstrong in his essay on jazz and American culture (Granger Collection).



About the Author: LAWRENCE W. LEVINE, Margaret Byrne Professor of History at the University of California, is the author of *High-brow/Lowbrow: The Emergence of Cultural Hierarchy in America* and *Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom*.

About the Reviewer: HELENA M. WALL is Associate Professor of History at Pomona College and the author of *Fierce Communion: Family & Community in Early America*.

For an excerpt from *The Unpredictable Past*, please turn to the following page.

Reader's Profile

(Photo by Ted Poltenbaum.)



Meet History Book Club
Reader Peter Winn

Peter Winn is History Book Club's authority on Latin America and the Caribbean. He is Professor of Latin American History at Tufts University and a senior research associate at Columbia's Institute of Latin American and Iberian Studies.

Peter received his Ph.D. from Cambridge University. But he did not start out as a Latin American specialist: "Latin America is the last thing I came to, ironically. I thought I would be studying the Indian subcontinent. When I went to study at Cambridge, they said, well, we know about India, what we don't know is Latin America. So they pointed me back to Latin America. At that time, Latin American history was a backwater."

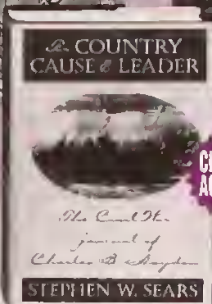
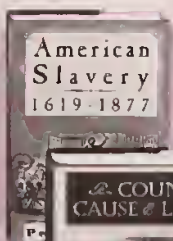
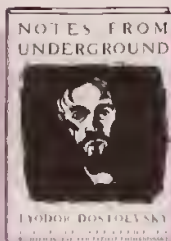
Over ten years ago, a university colleague suggested Peter as a reader for HBC. When asked why he reviews books for the Club, Peter says, "I think of myself as an educator. The groups I'm trying to reach are different, but the basic impulse is the same. One error of educators is to think that once someone is out of school, the learning stops. But there are members who want to learn still, and my role is to point them to the books they may want to read."

Peter is the author of *Weavers of Revolution: The Yariu Workers and Chile's Road to Socialism*, as well as the current HBC selection *Americas: The Changing Face of Latin America and the Caribbean*. He was also the academic director for the documentary film *Americas*, which first aired on public television early in 1993. That multimedia experience was, he says, "one of the most intense experiences I've had—writing the book and acting as academic director for the film at the same time. The film affected my writing; in order to convey the multidimensions of history, the writing had to become much more visual."

Interest in Latin American and Caribbean studies has grown enormously, and when asked about current trends or directions, Peter says, "Some of the most important things going on in the field now, though largely relevant at this point mostly to academics, are in labor and peasant history." And certainly the changes in Mayanology, he continues, are among the most radical: "The revolution in our understanding of the Maya is as if a closed door had suddenly opened. It is extraordinarily exciting to be able to follow a total transformation in the field. Michael Coe [author of *Breaking the Maya Code*] compared it to the breakthrough in Egyptology earlier this century; it gives one a real sense of the excitement going on in the field."

Note: In this issue, Peter Winn reviews *Incidents of Travel*. Next month, Editorial Director Nancy Whiting discusses upcoming history titles for fall.

RECENT ADDITIONS TO THE



**CRITICAL
ACCLAIM**

**FOR COUNTRY,
CAUSE AND LEOAER**
The Civil War Journal
of Charles B. Haydon
edited by Stephen W. Sears

These lively memoirs, extracted from the pocket diaries of a Union colonel, recount his experiences during the first three years of the Civil War, when he fought on the battlefields of Bull Run, the Peninsula Campaign, Fredericksburg, and Knoxville. "There's scarcely a day's entry that doesn't contain some stirring observation or moving reflection, all conveying a genuine mid-Victorian sensibility preserved amid unparalleled carnage. Haydon was obsessed with doing his duty, not only for the Union but in order to be seen as dutiful... Aided by Sears's introduction and deft chapter transitions, he at last receives his true memorial."—Kirkus Reviews
28-1566 \$25.00/\$19.95/BC-\$10

AMERICAN SLAVERY 1619-1877
by Peter Kolchin, consulting editor Eric Foner
A fascinating overview of slavery in America—its origins, the issues it raised over the centuries, and how this institution developed in a uniquely American way by a gifted storyteller with a talent for finding the right anecdote to illuminate his arguments.
38-1526 \$25.00/\$19.95/BC-\$10

BLOOD SISTERS
The French Revolution in Women's Memory
by Marilyn Yalom
Yalom draws on the surviving memoirs of the women who lived through the French Revolution, including Robespierre's sister and Marie-Antoinette's servant, to depict the common horror of their experiences as victims of the bitter struggle.
78-1273 \$25.00/\$19.95/BC-\$10



(Courtesy of the U.S. Army Military History Institute)

THE VACANT CHAIR The Northern Soldier Leaves Home

by Reid Mitchell
Mitchell draws on the letters, diaries, and memoirs of common soldiers to show how mid-19th-century ideas and images of the home and family shaped the Union soldier's approach to everything from military discipline to battlefield bravery.
38-1598 \$25.00/\$19.95/BC-\$9

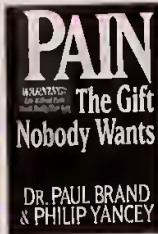
NOTES FROM UNOERGROUND
by Fyodor Dostoevsky, translated by Richard Pevear and Larissa Volokhonsky
The award-winning translators of *The Brothers Karamazov* and *Crime and Punishment* now offer the definitive translation of Dostoevsky's original masterpiece, capturing its full meaning in English for the first time. A remarkable scholarly achievement.
78-1392 \$20.00/\$16.95/BC-\$8

CHRISTIANITY TODAY

1993 Book Awards: Critics' Choice

BIOGRAPHY AND HISTORY

1. **Pain: The Gift Nobody Wants**, by Paul Brand and Philip Yancey (Zondervan)
2. **A History of Christianity in Asia, Volume 1**, by Hugh S. Moffett (HarperSanFrancisco)
3. **For the Soul of the People**, by Victoria Barnett (Oxford)
4. **Solzhenitsyn and the Modern World**, by Edward E. Ericson, Jr. (Regnery Gateway)
5. **Dorothy Sayers: Her Life and Soul**, by Barbara Reynolds (St. Martin's)
6. **The Land Called Holy**, by Robert L. Wilken (Yale)



REFERENCE

1. **Oxford Companion to the Bible**, edited by Bruce M. Metzger and Michael D. Coogan (Oxford)
2. **Exegetical Dictionary of the New Testament, Volume 3**, edited by Horst Balz and Gerhard Schneider (Eerdmans)
3. **A Complete Literary Guide to the Bible**, by Leland Ryken and Tremper Longman III (Zondervan)
4. **Ethics for a Brave New World**, by John S. Feinberg and Paul D. Feinberg (Crossway)
5. **Complete Bible Discussion Guide: Old Testament and Complete Bible Discussion Guide: New Testament**, edited by Mack Thomas (Questar)
6. **Reformed Reader, Volume 1**, edited by John Leith and William Stacy Johnson (Westminster/John Knox)



FICTION

1. **Son of Laughter**, by Frederick Buechner (HarperSanFrancisco)
2. **The Shining Face**, by Harold Myra (Zondervan)
3. **Day of the East Wind**, by Julia Shuken (Crossway)
4. **Bitter Roots**, by John L. Moore (Thomas Nelson)
5. **Sons of Ancient Glory**, by B. J. Hoff (Bethany House)
6. **Stolen Identity**, by Brian Regrut (InterVarsity)
7. **Streiker's Bride**, by Robin Hardy (NavPress)
8. **When the Almond Tree Blossoms**, by David Aikman (Word)



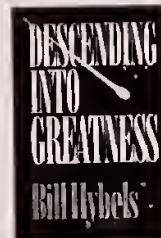
COMMENTARIES

1. **Mark: A Commentary on His Apology for the Cross**, by Robert H. Gundry (Eerdmans)
2. **Luke, Volumes 2 and 3** (Word Biblical Commentary), by John Nolland (Word)
3. **Law of Perfect Freedom**, by Michael S. Horton (Moody)
4. **Commentary on Hebrews**, by Paul Ellingworth (Eerdmans)
5. **The Prophecy of Isaiah**, by J. Alec Motyer (InterVarsity)
6. **Hebrews, Volumes 1 and 2**, by R. Kent Hughes (Crossway)
7. **John (Life Application Bible Commentary)**, (Tyndale House)
8. **James (IVP New Testament Commentary)** by George M. Stulac (InterVarsity)



CHRISTIAN LIVING AND SPIRITUALITY

1. **Descending into Greatness**, by Bill Hybels and Rob Wilkins (Zondervan)
2. **Life of the Beloved**, by Henri J. M. Nouwen (Crossroad)
3. **Shame and Grace**, by Lewis B. Smedes (HarperSanFrancisco)
4. **The Contemporary Christian**, by John R. W. Stott (InterVarsity)
5. **Flying Closer to the Flame**, by Charles R. Swindoll (Word)
6. **How and When to Tell Your Kids About Sex**, by Stanton L. and Brenna B. Jones (NavPress)



1994 BOOK AWARDS

I give away books. I have to. Otherwise, I couldn't fit into my office. Over two thousand books a year invade my personal working space. Of those, we reviewed 70 titles last year and excerpted a handful of others. While most of what comes into my office goes right back out, I would be a fool and a snob if I thought that after my winnowing I was left with under a hundred worthwhile titles per year. The truth is that there are many more books worth reviewing than get reviewed.

That is why we have our annual book awards: to showcase more of the books that are having a significant impact on the church. (For the same reason, we are planning to launch a new publication in 1995 tentatively titled *The CT Review of Books and Culture*.)

For the awards, we turned first to you, our readers, and back in December asked you to vote for what you thought was the best title for 1993. Looking at the top-ten vote getters (listed on this page) can tell us something about what is on the mind and heart of the church. Many of the titles communicate anxiety—we are concerned that we may be ignoring the institutional church, that we no longer value truth or theology, that we have been unduly influenced (and harmed) by psychology and marketing techniques, that heresy is creeping into our churches. At the same time, there are titles here that show evangelicals at their most confident: a refreshing, bold paraphrase of Scripture, theologically informed wisdom on Christian discipleship, and profound meditations on pain and suffering.

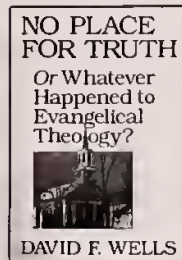
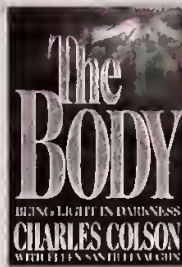
"Critics' Choice" is the second category of award, in which we ask three judges in each of seven categories to read a box-load of books (donated by the publishers who nominated the titles) and rank in order their top ten picks. Looking over these lists of winners, I am struck by the quality and breadth of Christian publishing today—especially compared to the paucity of theologically conservative texts only 40 years ago. At the same time, most of these titles are addressed to evangelicals and not to the wider church or to the culture. We must be careful that in the midst of our publishing abundance we do not content ourselves with speaking only to those in our own tribe.

Finally, we wanted to look at some classics. Along with the votes for the Readers-Choice awards, we asked you to answer questions about books and authors that have shaped your Christian life.

To all the winning writers, editors, and publishers, we say congratulations. To our readers and judges, thank you. And to all, good reading.

By Michael G. Maudlin.

Readers' Choice: Book of the Year



1. **The Body**, by Charles Colson with Ellen Santilli Vaughn (Word)
2. **The Message: The New Testament in Contemporary Language**, by Eugene H. Peterson (NavPress)
3. **No Place for Truth, or Whatever Happened to Evangelical Theology?** by David F. Wells (Eerdmans)
4. **Ashamed of the Gospel**, by John F. MacArthur (Crossway)
5. **Christianity In Crisis**, by Hank Hanegraaff (Harvest House)
6. **Finding God**, by Larry Crabb (Zondervan)
7. **He Still Moves Stones**, by Max Lucado (Word)
8. **Pain: The Gift Nobody Wants**, by Paul Brand and Philip Yancey (Zondervan)
9. **The Contemporary Christian**, by John R. W. Stott (InterVarsity)
10. **The Wonderful Spirit-Filled Life**, by Charles Stanley (Oliver-Nelson)
11. **When God Doesn't Make Sense**, by James Dobson (Tyndale House)

POLLING RESULTS

Who is your favorite author?

1. Charles Colson
2. C. S. Lewis
3. Eugene H. Peterson
4. Max Lucado
5. Philip Yancey
6. John F. MacArthur
7. J. I. Packer
8. Larry Crabb
9. Charles Stanley
10. Walter Wangerin

What theologian or biblical scholar has most shaped your Christian life?

1. C. S. Lewis
2. J. I. Packer
3. R. C. Sproul
4. John R. W. Stott
5. John F. MacArthur
6. Francis Schaeffer
7. John Calvin
8. Charles Stanley
9. Charles R. Swindoll
10. Carl F. H. Henry

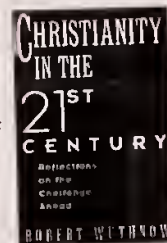
What is your favorite biography?
(Because of the diversity and imprecision of voting, these titles are not ranked but given in alphabetical order.)

- Born Again**, by Charles Colson
A Chance to Die (Amy Carmichael), by Elisabeth Elliot
Confessions, by Augustine
The Autobiography of George Mueller, edited by G. F. Bergin
George Whitefield, by Arnold Dallimore
Here I Stand (Martin Luther), by Roland Banton
Hudson Taylor's Spiritual Secret, by Howard and Mary G. Taylor
In the Shadow of the Almighty (Jim Elliot), by Elisabeth Elliot
Jonathan Edwards, by Perry Miller
The Life of D. Martin Lloyd-Jones, Volumes 1 and 2, by Iain Murray
No Compromise (Keith Green), by Melody Green
Oswald Chambers: Abandoned to God, by David McCasland
A Prophet with Honor (Billy Graham), by William Martin
Surprised by Joy, by C. S. Lewis

Critics'-Choice Book Awards

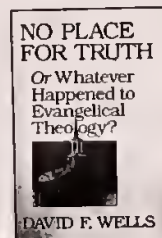
CONTEMPORARY ISSUES

1. **Christianity in the 21st Century**, by Robert Wuthnow (Oxford)
2. **Taking the Word to Heart**, by Robert C. Roberts (Eerdmans)
3. **A Generation of Seekers**, by Wade Clark Roof (HarperSanFrancisco)
More Than Equals, by Spencer Perkins and Chris Rice (InterVarsity)
Who Are God's People in the Middle East? by Gary M. Burge (Zondervan)
4. **A Church for the 21st Century**, by Leith Anderson (Bethany)
Exit Interviews, by William Hendricks (Moody)
5. **Fall of the Prison**, by Lee Griffith (Eerdmans)
Reckoning with the Apocalypse, by Dale Aukerman (Crossroad)



THEOLOGY AND BIBLICAL STUDIES

1. **No Place for Truth, or Whatever Happened to Evangelical Theology?** by David F. Wells (Eerdmans)
2. **Introduction to Biblical Interpretation**, by Robert L. Hubbard, Jr., William W. Klein, and Craig L. Blomberg (Word)
3. **A Theology of Word and Spirit**, by Donald G. Bloesch (InterVarsity)
4. **Suspicion and Faith**, by Merold Westphal (Eerdmans)
Revisiting Evangelical Theology, by Stanley Grenz (InterVarsity)
5. **Evangelical Mind and Heart**, by Millard J. Erickson (Baker)



the Platonizing, "spiritualizing" paradigm of the earlier works simply in virtue of the question being asked.

University of Notre Dame

JOHN C. CAVADINI

A HISTORY OF CHRISTIANITY IN ASIA I: BEGINNINGS TO 1500. By Samuel Hugh Moffett. San Francisco: Harper, 1992. Pp. xxvi, 560. \$45.

Emeritus professor of ecumenics and missions at Princeton Theological Seminary, Moffett emphasizes that church historiography in the West accentuates the expansion of Christianity from Jerusalem to Rome but commonly overlooks the Christians in Asia—i.e. in the ancient kingdoms east of the Euphrates River, including the territories along the Silk Road from Persia to China and the water routes from the Red Sea around Arabia to India. By the 13th century the Church of the East (or the Nestorian Church as "most of the early Asian Christian communities came to be called") had "ecclesiastical authority over more of the earth than either Rome or Constantinople."

The tradition about Saint Thomas the Apostle as a missionary in India is discussed along with the visit of Pantaenus of Egypt there and the references to India in the writings of Origen and Clement of Alexandria. Christians, persecuted in the Roman Empire before the time of Constantine, found refuge in Persia. Intent on retrieving past territory, the Persian government later viewed them as a fifth column, so that perhaps as many as 190,000 Christians died as martyrs.

In 431 the Council of Ephesus condemned Nestorius as a heretic, but the Persian Church hailed him as a hero and martyr. Theodore of Mopsuestia, "the pioneer of Nestorian orthodoxy," also was a heretic, according to the Council of Constantinople in 553 which led to the split of Western and Eastern Christianity. After stabilizing the Church's relations with the Persian government, the patriarch Yeshuyab II (628–643) led a peace delegation to Constantinople, where he and his fellow bishops satisfied the Eastern Roman emperor about the orthodoxy of the Persian Church. Among his other accomplishments were the creation of the Nestorian hierarchy of India independent of a Persian bishop and the sending of Persian missionaries to Chang'an, the capital of the Tang dynasty (618–907) in China, where they arrived in 635. In turn they began converting the migrating Turkish tribes of Central Asia.

The rapid spread of Islam meant that the caliphs did not distinguish among the three major branches of the Church in Asia, i.e. Nestorians in Mesopotamia and Persia, Monophysite Jacobites mostly in Syria, and Melkites (Chalcedonian orthodox) throughout the conquered Byz-

antine provinces. Arab rule in Persia legalized the position of the Nestorians and the Monophysites, but when the Arabs moved their center of government from Damascus to Baghdad in 762, they allowed only the Nestorians to establish their patriarchate there. From the middle of the eighth century, social restrictions imposed on the Christians led many to accept the Muslim creed and weakened the Church. By then the Abbasid caliphate faced severe setbacks from the rivalries of Sunnites and Shiites. The Turks overtook Persia and western Asia, but the Latin Crusades against the Turks (1095–1291) did not free the Holy Land from their control.

In 1258 the Mongols seized Baghdad, an extension of "a short-lived but immensely powerful trans-Eurasian empire," whose foundation was laid by Genghis Khan (d. 1227). His grandsons, Hulegu and Kublai Khan, were at the vanguard of the Mongol conquest of Muslim Persia and of China respectively. After 1245, several popes sent Franciscan and Dominican missionaries to Mongolia and to Cambaluc (Peking), where the first Roman Catholic church was erected in 1299. Less known is the journey of Mark and Sauma, two young Mongol Nestorian monks, who left Cambaluc on a pilgrimage to Jerusalem, which they could not reach due to the war between Persia and Egypt. Mark later was enthroned as a patriarch near Baghdad in 1281. Sauma became the envoy of Kublai Khan to European rulers and to Pope Nicholas IV, who granted him permission to offer Mass in Rome in a different language, although the rite was the same. Kublai Khan, whom Marco Polo and his father served, tolerated all religions, and even employed Nestorians in his court. After the Chinese overthrew the Mongols and set up the Ming dynasty in 1368, no traces of Christianity apparently existed. Nor could any surviving Nestorians in Central Asia find refuge in Baghdad since the Muslim Chagatai Turk, Tamerlane, captured it in 1401. Most of his empire crumbled, but not until 1500 did the Uzbeks overrun Samarkand, headed by the last Asiatic ruler descended from him. By then the Nestorian Church had no effective administration east of the Euphrates.

The turbulence of Asian church history, M. succinctly argues, was due to geographical isolation, chronic numerical weakness, persecution, encounters with formidable Asian religions, ethnic introversion, dependence upon the state, and the Church's own internal divisions. M.'s clear, balanced narrative enables the general reader to understand why Christianity failed to create stable roots in Asia before 1500. Thereafter Christians entered Asia by different routes—with results yet to be explored in a subsequent volume.

st/ps

The revised edition of Jack Finegan's now standard work (first published in 1969) is a welcome addition to biblical studies.

Lavishly illustrated (there are 344 black and white illustrations consisting of photographs, architectural drawings, and maps), with an unfailingly readable text, this is an extremely affordable reference work. Finegan's basic plan is to devote sections of the book to every place associated with the life of Jesus (the section on Jerusalem runs to over a hundred pages) and to describe all significant archaeological finds—whether they be structures, artifacts, buildings, epigraphical evidence, cemeteries—connected with that place. Because Finegan pays attention to material both before and after the time of Jesus, the evidence he adduces and illustrates is put into a larger context. Each specific entry ends with a pertinent bibliography.

The Archaeology of the New Testament: The Life of Jesus and the Beginnings of the Early Church, by Jack Finegan, Princeton University Press, \$29.95, 409 pp.

At the beginning of the book there is a descriptive list of every ancient visitor/pilgrim who visited the Holy Places with an analysis of what they saw. Finegan also includes useful tables of chronology, ancient calendars, a list of all early Christian bishops, festivals in the early church, and a table of archaeological and historical periods in Palestine. After the survey of New Testament sites, which makes up the bulk of the work, there is an interesting section on ancient tombs, rounded out with a brief section on Jewish catacombs outside of ancient Palestine (e.g., in Rome) contemporary with the time of Jesus. The book ends with a lengthy analysis of the use of the sign of the cross both before the time of Christ (e.g., the Hebrew *Taw* sign as a shorthand word for God) and as it

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Missionaries, martyrs, & discontents

Lawrence S. Cunningham

evolves in the Christian tradition.

Finegan's work can be used as a reference tool but it also can be read as a continuous narrative. It has the added advantage of allowing one to turn from the text to a lingering look at the illustrations. Finegan cites all epigraphical materials in the original Hebrew, Aramaic, Greek, or Latin with accompanying translations.

Both the author who revised the book and the publisher should be lauded for giving us—to use the parlance of the moment—such a user-friendly work.

My suspicion is that most of us account for the spread of Christianity in this fashion: After the historical life of Jesus, the Christian movement took hold in ancient Palestine and, slowly but surely, spread westward following the littoral of the Mediterranean Sea with aspirations, in the lifetime of Paul, of getting as far west as the Iberian peninsula. Subsequently, our attention gets riveted on this geography with a now-and-again blink eastward to, say, Syriac Christianity.

A History of Christianity in Asia (Volume One), by Samuel Hugh Moffett, Harper-Collins, \$45, 560 pp.

It is the precise merit of Moffett's bulky history to think of ancient Palestine as a western border of a vibrant Christianity which was in place not only in the area of Syriac speaking peoples, but in ancient Persia and, following the silk and spice routes, in what is present-day Af-

ghanistan, India, Pakistan, and China. Of necessity, this volume, which brings the story down to 1500, is a welter of names, places, cultural crosscurrents, and varying religious traditions, both within and apart from Christianity. The very detail of this history makes for tough going but the rewards are enormous. Moffett weighs the evidence for the apostolicity of the Thomas Christians of Indians; discusses evidences for early Christian settlements in Korea; traces out the enormous creative theology existing in Syriac; and in numbing detail examines the relationship of Christianity to Islam, etc.

Specific vignettes add spice to the story. My favorite (among many tough choices) is his narration of two thirteenth-century Mongol monks (Nestorian Christians) who walked from the city of Peking on a pilgrimage to Jerusalem. Sidetracked by



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RELIGIOUS BOOKNOTES

war, they spent time in Persia. One made it to Rome where he was received by the pope. After a visit to France and a reception from Philip the Fair (as well as a guided tour of Paris's vast relic collection), he went back to Rome where he was invited to celebrate the liturgy before the pope according to his native usage.

One thing is quite certain: anyone who has the patience to read through this long work will look at the history of Christianity in a quite different light. It should give pause to those who natter on about the church as the realm of Dead White European Males. Moffett brings us a panorama of Semitic, Indian, Asian, Mongol, Persian, and African peoples of both sexes and of many gifts.

Martyr of Brotherly Love, by Adalbert Balling and Reinhard Abeln, Crossroad, \$14.95, 107 pp.

The memoirs and biographies of those who suffered at the hands of the Nazis in concentration camps are already multitudinous. As that period recedes into history we will see more biography and less autobiography but nobody would seriously argue that the stream of literature ought to dry up. The current genocidal horrors around the world should remind us that there are lessons yet to be learned from the past if we are not to stand mutely by as fanatics carry out what is now being lugubriously called "ethnic cleansing."

Martyr of Brotherly Love is the biography of a young German priest, Engelmar Unzeitag (1911-45), who, two years after his ordination, was arrested by the Gestapo and sent to Dachau for "insidious expressions" in his sermons and coming to the "defense of the Jews." He died a few weeks before the liberation of the camp while serving as a volunteer in a typhus ward on the Dachau "plantation." One finds it hard to grasp that "only" 35,000 prisoners died there in its eleven-year existence since it was regarded as one of the "better" camps. The death toll would be much higher, however, if one were to total up those who were "selected" from the camp to be sent to the killing lagers

in the East. Dachau housed over 3,000 clergy (all but 500 were Roman Catholic religious) who had an appalling death rate (especially the Polish clergy) from disease, execution, malnutrition, and abuse.

As I read this small book (reluctantly, since I always feel a bit like a voyeur when reading such chronicles) it occurred to me that someone yet needs to write an account of the Christian "spirituality" of the death camps. Has anyone examined in detail such heart-wrenching texts as the prayer to "Our Lady of Dachau" written by a priest in 1941 (he did not survive the year) or gained access to whatever written remains still exist in order to get into the minds of those who must have reflected on everything from the distance of God to the question of the church itself? I was peculiarly struck by the reminiscences of the Jesuit Johannes Lenz who described his life ("For six and a half years I was in prison; five in Dachau; three times in penalty battalions; twelve nights and days in the standing cell; two times close to death from typhus...etc.") in words not dissimilar to those of Paul describing his own life for Christ: "To the present hour we

hunger and thirst, we are ill-clad and buffeted and homeless..." (1 Cor. 4:11).

One reason for the publication of this touching book is to advance the canonization cause of Father Unzeitig which is being promoted by the Marianhill Missionaries to which he belonged. That might explain its somewhat hagiographical tone. Ah, well, canonize him if you must but keep him and the others out of the stained glass windows. Keep him and others like him alive in the minds of people today to remind us all that this is not ancient history but a persistently virulent possibility.

Peasant Fires: The Drummer of Niklashausen, by Richard Wunderli, Indiana University Press, \$8.95 (paper), 156 pp.

In 1475 a German shepherd peasant, Hans Behem, also called the "drummer," stirred great discontent in his native area by preaching a series of fiery sermons, putatively inspired by the Blessed Virgin, attacking the higher clergy and the aristocracy who were the two main agents of peasant taxation. Records from the period are scanty but from them, and using other resources from the social history of the period, Wunderli writes a fine narrative in which he sets the obscure drummer-shepherd against the background of life in fifteenth-century Germany. Behem's fate, of course, was foreordained: arrested by knights in the employ of the bishop of Wurzburg, tortured as part of a court procedure, he was burned at the stake in the same year he preached to ever growing crowds of pilgrims. The church he frequented was razed to the ground.

Two generations later (in 1525), the peasantry of Germany revolted in a frenzy fired by the preachers of the so-called Radical Reformation. There was no causal connection between the events of 1476 and 1525, but one learns a good deal from Wunderli's analysis of peasant life to understand why the "little people" should have risen up.

Wunderli's work is marred by a few errors: The presence of animals in Nativity



A History of Christianity in Asia. Vol. 1: Beginnings to 1500.

By Samuel Hugh Moffett. San Francisco: HarperSanFrancisco, 1992. Pp. xxvi, 560. \$45.00.

The editors of this journal chose *A History of Christianity in Asia*, volume 1, by Samuel Hugh Moffett, as one of the "Fifteen Outstanding Books of 1992 for Mission Studies." It is a monumental, pioneering work, representing the fruit of a lifetime of scholarship on the subject. The author was born of American missionary parents in Korea and was himself a Presbyterian missionary in China and Korea for most of his career until he became the Henry W. Luce Professor of Ecumenics and Mission at Princeton Theological Seminary, where he is now professor emeritus.

Kenneth Scott Latourette, in his seven-volume *History of the Expansion of Christianity*, focused on the missionaries and the very first national workers in the process of expansion. Moffett is concerned with

that, but also with what expanded, how it expanded, and what happened after it expanded.

Moffett's project includes all of Christianity in all of Asia through all of history since the Great Commission was given "on a hill in Asia, at the far western edge of the continent" (p. 4). It is not generally recognized—especially in the West—that Jesus was an Asian, that the church began in Asia, and that Christian missions started in Asia. The author reminds us that the Gospel reached China with missionaries from Persia as early as it reached Scotland with missionaries from Ireland. "The seed was the same," he says,—"The good news of Jesus Christ for the whole world . . . But it was sown by different sowers; it was planted in different soil; it grew a different flavor; and it was gathered by different reapers . . . It was a Christianity that has for centuries remained unashamedly Asian" (p. xiii).

As the author traces the waves of four empires—Greco-Roman, Iranian (Persian), Chinese, and Indian—certain themes dominate this first volume of *A History of*

Christianity in Asia: internal controversy, external persecution, missionary expansion, and the growth and disappearance of Christian communities. Moffett's last two chapters are entitled "The Eclipse of Christianity in Asia" and "The Church in the Shadows." After fifteen centuries, he says, "the story of Christianity in Asia beyond the Euphrates nearly ends about where it began, in two small circles of survival . . . one in the northern hills of eastern Syria, and the other in India . . . all that is left of an Asian church that once spread across the continent from Mesopotamia to the Pacific" (p. 496). But volume 2, Moffett promises, will see Christianity in Asia "revived and renewed, emerge from the shadows and begin again to outpace the West in the growth of the church and in mission to the world" (p. 509).

—Gerald H. Anderson

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Glimpses

of people, events,
life and faith from

the Church Across the Ages

Asia
First Efforts

TIME FOR RE-ORIENTATION

This issue begins a six part series on the history of the church in the Orient, or Asia. Christianity is sometimes described as a "Western religion," meaning that it has been influential primarily in the West, that is, Europe and North

America. Indeed, at the beginning of this century 64% of all Christians lived in Europe and North America. Even today Asian Christians now make up only 10% of the world population of Christians. And in their own countries Asian Christians represent a mere 3.5% of the population of Asia. So in most of Asia, Christianity is a minority religion submerged in other cultures.

But didn't Jesus teach that the Gospel was for the whole world? Well then what about Asia? As we dig into it, we find that the Gospel has a long, noble, and interesting history in Asia. Missionary and historian Dr. Samuel Moffett in a recent book¹ tells us that: *The church began in Asia. Its earliest history, its first centers were Asian. Asia produced the first known*



From a 14th-century miniature, Kublai Khan presents a gift to Polo brothers. The Khan asked for a gift but never received it. See box on other side.

church building, the first New Testament translation, perhaps the first Christian king, the first Christian poets, and even arguably the first Christian state. Asian Christians endured the greatest persecutions. They mounted global ventures in missionary expansion the West could not match until after the thirteenth century.

Jesus Was Asian

Christianity began in Asia! Jesus spent all of his earthly life in Palestine, on the continent of Asia, and the early church had its strongest congregations in Asia Minor, modern Turkey.

When the church began on the day of Pentecost there were plenty of Asians there, people from Persia, Medea, and Mesopotamia (modern Iran and Iraq), Cappadocia, Pontus, Phrygia and Pamphylia (modern Turkey). See Acts 2:9-10. Some of these Asians were undoubtedly among the three thousand who were baptized that day. They returned to their homes with much to tell about Jesus.

Great Opportunity Wasted

It may just be the greatest botched opportunity in all church history. In the 1260s, the Polos, an Italian merchant family, journeyed to China and were well received at the court of the great Kublai Khan. Before they returned to Italy in 1269, Kublai Khan requested them to ask the pope to send 100 teachers of science and religion to instruct the Chinese in the learning and faith of Europe. The Pope only managed to send two Dominican friars with the Polos in November, 1271; but a war frightened the two friars, and even they turned back. The Polos, including young Marco, continued their journey to the Chinese emperor without the requested religious teachers. How might the history of Christianity in Asia been different had this incomparable opportunity been seized!

The apostle Paul went first to the cities of Asia Minor. Galatians, Ephesians, and Colossians were epistles written to Asian churches. The churches of Revelation 2-3 (Ephesus, Smyrna, Pergammum, etc.) were all in Asia Minor.

Thomas to India

Early church tradition also speaks of Christianity's spread eastward. The story goes that Jesus' disciples drew lots for which parts of the world they would evangelize, and India fell to the apostle Thomas. Christians in India to this day have a strong tradition that Thomas came to their land in 52 A.D.

When Marco Polo traveled through India in the thirteenth century and Vasco de Gama landed there in the late fifteenth century, they both found Christians continuing the liturgy of the ancient Syrian church. Hindu rulers and The Indian caste system had prevented extensive evangelism among the populace, but the Malabar Indian Christians had been able to pass their beliefs to their own children for centuries.

First Christian Nation

The early Christian message spread along established trade routes. Edessa, modern Urfa in Turkey, was an early trade center between the East and the Roman world. By 150 A.D., Christianity was strongly established there. The early church writer Tertullian wrote of a strong Christian community in Persia by 220 A.D. Gregory the Illuminator led King Tiridates of Armenia to Christ about 301. Armenia became the first Christian nation.

China

The T'ang dynasty (618-907) of China hospitably received foreigners at its court; among these were a large number of Nestorian Christians. Portions of Scripture, including the Sermon on the Mount, were translated into Chinese, and the "Gloria in Excelsis Deo" was also used as a Chinese hymn of praise. Even into the ninth century, Arab traders visiting China recorded the Chinese emperor's knowledge of Noah, the prophets, Moses, and Jesus.

When the Moslem Arabs conquered large portions of Asia beginning in the seventh century, it became illegal for Christians to evangelize or actively seek converts to their faith. The Christian communities already established in India, Persia, and Mesopotamia clung to their past and became ghettos in an Islamic culture and society. Early traditions and liturgies continued for centuries, even when the original languages used were no longer intelligible to the participants.

Next Issue: Francis Xavier: He led over 700,000 to the Christian faith in one decade in Asia.

¹Quote is from Samuel Hugh Moffett, *A History of Christianity in Asia: Volume 1, Beginnings to 1500*. Harper and Row, San Francisco, 1992. We highly recommend this book as an outstanding in-depth resource to accompany this six-part series of Glimpses.

Fifteen Outstanding Books of 1992 for Mission Studies

The editors of the *INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH* have selected the following books for special recognition of their contribution to mission studies in 1992. We have limited our selection to books in English, since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to the advancement of scholarship in studies of Christian mission and world Christianity.

Arias, Martimer, and Alan Jahnsan.

The Great Commission: Biblical Models for Evangelism.
Nashville: Abingdon Press. Paperback \$12.95.

Bevans, Stephen B.

Models of Contextual Theology.
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Braaten, Carl E.

No Other Gospel! Christianity among the World's Religions.
Minneapolis: Fortress Press. Paperback \$10.95.

Buja, Bénédet.

African Theology in Its Social Context.
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Dussel, Enrique, ed.

The Church in Latin America, 1492-1992.
Maryknoll, N.Y.: Orbis Books. \$49.95.

Garrett, Jahn.

Footsteps in the Sea: Christianity in Oceania to World War II.
Suva and Geneva: Institute of Pacific Studies, Univ. of the South Pacific, in association with World Council of Churches. Paperback. No price given.

Hinnells, Jahn R., ed.

Who's Who of World Religions.
New York: Simon & Schuster; London: Macmillan Press. \$75.

Klaiber, Jeffrey.

The Catholic Church in Peru, 1821-1985: A Social History.
Washington, D.C.: Catholic Univ. of America Press. \$49.95.

Kwak, Pui-Lan.

Chinese Women and Christianity: 1860-1927.
Atlanta, Georgia: Scholars Press. \$29.95; paperback \$19.95.

Maffett, Samuel Hugh.

A History of Christianity in Asia. Vol. 1: Beginnings to 1500.
San Francisco: HarperCollins. \$45.

Pinnock, Clark H.

A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions.
Grand Rapids, Mich.: Zondervan. Paperback \$14.95.

Ruokanen, Miikka.

The Catholic Doctrine of Non-Christian Religions According to the Second Vatican Council.
Leiden: E.J. Brill. Gld. 75/\$43.

Scherer, James A., and Stephen B. Bevans, eds.

New Directions in Mission and Evangelization 1: Basic Documents, 1974-1991.
Maryknoll, N.Y.: Orbis Books. Paperback \$16.95.

Jan.
1993



WITH APPRECIATION

THIS CERTIFICATE

is to acknowledge with appreciation and gratitude the contribution

Samuel Hugh Moffett

*has made to the ongoing efforts of Wheaton College's three archives to collect,
preserve, and make available for use the documents of Christian history.*

May 8, 1993

Date



For Wheaton College

王立亞細亞學會韓國支部

Dr. & Mrs. Samuel H. Moffett (1972)

is hereby recognized as a

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of the

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SEOUL, KOREA



Mora Schubert

President

May 15, 2001

Date